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The World's Advance-Thought AND THE Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCEMENT THROUGH SOUL COMMUNION of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:48 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:23 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:28 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	4:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.

Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. John's, Newfoundland	8:38 p. m.
San Domingo, N. L.	3:38 p. m.
St. Paul, Minn.	1:58 p. m.
Spanishtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chile	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

HERE AND HEREAFTER.

"In the corrupted currents of this world
Offence's gilded hand may shove by justice;
And oft 'tis seen, the wicked prize itself,
Buys out the law. But 'tis not so above.
There is no shuffling; there the action lies
In its true nature; and we ourselves compelled,
Even to the teeth and forehead of our faults,
To give in evidence."

ALL WHO DESIRE TO MAKE THE WORLD BETTER AND HAPPIER

SHOULD OBTAIN

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THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

February, 1901.

PORTLAND, OREGON.

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THE WORLD'S ADVANCE-THOUGHT.

Individualize in Tune with the Infinite.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

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THE DIVINE IS IN ALL.

O EARTH! thou hast not any wind which blows
Which is not music. Every weed of thine,
Pressed rightly, flows in aromatic wine;
And every humble hedgerow flower that grows,
And every little brown bird that doth sing,
Hath something greater than itself, and bears
A loving word to every living thing,
Albeit it holds the message unawares.
All shapes and sounds have something which is not
Of them. A spirit broods amid the grass;
Vague outlines of the everlasting thought
Lie in the melting shadows as they pass;
The touch of an Eternal Presence thrills
The breezes of the sunset and the hills.
Sometimes—we know not how nor why nor whence—
The twitter of the swallows 'neath the eaves
Will strike up through the thick roofs of our sense,
And show us things which seers and sages saw
In the gray earth's green dawn something doth stir,
Like organ hymns within us, and doth awe.

—Richard Realf.

LOVE IS NOT BLIND.

It is an old saying that "Love is blind," but it is not so. Love sees from the Divine. It sees clean through the surface being—that is all ruffled and soiled by the tempests of earth life—into the clear, living, loving depths of the spirit. Various forms of personal attraction, called "love," are blind, but Love is never blind. Love covets nothing in return for its giving. It joys in giving; it is its life.

Love is not blind; it looks beyond the transitory to the Eternal.

WHENCE CAME IT--WHO CAN EXPLAIN IT?

WHEN about ten years of age, attending school, one day, just as we had joined the class for recitation, quicker than a flash of lightning, some change came over us that transported us from the ordinary every-day condition of this life to one of perfect, extatic, heavenly bliss; and we remained in this condition for six months, when, just as suddenly as it came to us, it left us, and with no more apparent cause.

While in this extatic condition, our environment was just as it had been before it came upon us, and we experienced pain, sorrow and pleasure, but while the pain caused the same sensation that it always had—it hurt just the same, and the sorrow was felt just as keenly—yet it was extatic. Sunshine or rain, heat or cold, sleeping or waking, it mattered not—it was joy unstinted.

We did not study at school, for, when called upon to recite, everything came to us just as thought forms itself upon the mind when something attracts the attention. (It was during this time that we acquired the microscopic handwriting that vexes so many of our correspondents, and the experience is so sacred that we do not like to discard any part of it.)

There was no apparent cause for this condition coming upon us, nor for its leaving us. It could not have come from a suggestion of our own mind, for we had never thought of such a condition, and it could not have been suggested by any of our associates, for none of them ever had the slightest comprehension of such a state of consciousness.

The memory of that experience has from that time to this been to us a Haven of Rest, and will always be a promise that sometime, somewhere, all that is will come into wisdom's way.

DESTRUCTION IS NOT EVOLUTION.

LOVE and Wisdom are all potent to transform darkness into Light, ignorance into Wisdom, chaos into Harmony, and hatred into Love, through the Divine process of Peace.

All forms of destruction—wars, diseases, disasters and death—are the necessary reappings from the thoughtless and cruel sowings of ignorance. The permanent, the good, cannot result from the destructive and evil. Nations that are continually warring never become civilized.

The destructionist is not an evolutionist. He takes an ax and cuts down the fruit tree because it is bitter, while the evolutionist, by wise forethought and cultivation, transforms the bitter fruit into the luscious.

*
* *

WHEN the overpowering faintness steals upon us, and the soul life is separating itself from the physical body, kindred spirits will flock about us. We cease to breathe the planetary atmosphere, and we glide into and breathe a more ethereal atmosphere—an atmosphere full of love and joy, inspiring us with a home feeling of rest and confidence, a happiness inexpressible. The goal is reached; for the present we have only to enjoy our holiday. Some time we must unravel all the knots that we have woven in our web of life, but first comes this blessed, infilling, joyous peace—after which we will have more strength, clearer vision to unravel and right the tangles we made in the physical life.

*
* *

"What thoughts am I propagating? Are they thoughts of Love, Justice, Kindness, etc., or thoughts of hatred, injustice, cruelty, etc.?" should be the question asked of himself by each individual. This question is the most important in life. It is more important than to ask: "How much money am I making? Who will recognize me in society? Shall I join the church and save my soul?"

STEP BY STEP.

ALONG the ages there has been now and then one who has leaped from the depths of ignorance and error to the heights of Wisdom and Truth; but this has been at some auspicious moment when the spiritual consciousness became dominant and intuition was the revelator.

What is most needed is the wisdom that "is revealed to babes." This wisdom cannot be revealed to men and women until they become willing—willing to learn from the simple things that lie on every hand in their path through life. Teachers need to give out truths that they live and that their pupils can live; for the world of mankind does not leap from the valley of ignorance and error to the mountain top of Wisdom and Truth. All the intervening steps must be rightly taken. Mankind can never be taught to grow by means above their understanding.

* *

Whether it is best to be "like other folks" is altogether a moral question.

When traveling toward the light, you must expect to meet the shadow before the substance.

Evils are not of the soul life; they are only distance marks along the highway of the soul's progress.

Truths, when unpopular, are called "speculative ideas," and when they become popular they are called "scientific facts."

The world is filled with holy churches, holy vestments, holy priests, holy days and holy ceremonials, but (the most important of all) it lacks holy—healthy, happy, loving and wise—men and women.

When a member of a family is sick and refuses food for a few days, his relatives are worried for fear he will die, but he can live all his life without thinking right for himself (the true cause of death), and they will feel perfectly satisfied with his condition.

THE NEW DISPENSATION.

ONE has descended whose name is Love,
 Whose mission is Peace,
 And whose end is Unity.
 Walking in the midst is He,
 But men know him not, because of their infirmities;
 Yet at His touch the blind are receiving their sight,
 The deaf hear and the lame walk.
 Silently, holily, is He working upon isolated hearts.
 Here and there a disciple is called,
 And he hears and follows;
 And the disciple knows his Master,
 And the Master His disciple.
 The Few who have not been deaf to the command, "Follow Me,"
 Hating none, condemning none;
 They have entered the Gate of Forgiveness;
 Good-will is the breath of their nostrils,
 And boundless charity is the master of their thoughts.
 They have ceased from vain longings;
 They have chased away all fluctuating desires;
 They have passed through the Gate of Sacrifice,
 And have clothed themselves with the Garment of Humility.
 They tread the Path of Good and their gait is steadfast.
 Fear and doubt they have dispersed;
 They walk upon the turbulent waters of Sorrow,
 And they sink not, and are comforted.
 They are no longer confounded by philosophy;
 They have passed through the Sea and the Desert,
 And have entered the Promised Land.

[The above wonderful prophecy is from "Peace," a little pamphlet published quarterly at 13 Bangor road, Cardiff, England, G. B., by Filius Lucis, and sent out absolutely free, but donations are thankfully received.—Ed.]

"My whole heart goes out to a certain writer in the "Spectator," who declared he had yet to find out mankind was worth the cruel torture of a single dumb animal." Lord Napier replied that he never carried a gun now, nor even walked with shooters; "I have had enough of killing, and can't bear to see an animal killed."—"Life of Tennyson, by his son. (Report of a conversation between Tennyson and Lord Napier.)

SOUL COMMUNION.

H. N. MAGUIRE, IN "THE PROGRESSIVE THINKER."

THIS is to be the key-note of the New Spiritualism: God rules and spirits minister. The conflict has been and now is between Polytheistic Spiritualism and Monotheistic Spiritualism.

"Modern Spiritualism" is only the latest expression of the Spiritualism that is coeval with the race, and will continue, with varying expressions, throughout the human destinies.

The difference between Polytheistic Spiritualism and the Monotheistic Spiritualism—between resting upon the authority of the spirit message, and having faith and trust in and being inspired by the Universal Life Principle, or God—is irreconcilable. All efforts to bring the two schools into unity by convention resolves have proven futile. It can never be done. "What communion hath light with darkness?"

An independent system of educational work is now the only feasible method of carrying the truth of angel ministry to the millions who are in darkness regarding it, but whose reasons and intuition assure them one Supreme will must run through and govern all. They are hungry for the truth, but cannot be reached under the existing methods. The call is for workers courageous enough to go into the field to work in line with the will of God, having faith to leave the result with God. Entering the work in this spirit, and God (or the Law) will be with such workers—doing His work in their way. He will do their work in His way. They will be cared for, and fruit will follow, and follow abundantly.

Of course there must be an intelligent plan of carrying on this independent educational work, but in no sense need it take the form of a creed. I submit the following propositions as the basis of such system:

1. The human soul is immortal.
2. Spiritual beings may and do come into the consciousness of human beings.
3. The spiritual condition and aspiration of the mortal determines what is spiritually revealed.
4. Only internal evidences can fully satisfy the spiritual nature of man.
5. There is an Infinite Power of Love and Wisdom, and this Supreme Power manifests to the finite understanding by influx of its life essences in Whole World Soul Communion.
6. Co-operation is admissible without avow-

ing belief in the above propositions, or any of them, and is invited.

No Spiritualist will object to the first and second propositions; few to the third; few to the fourth, when fully understood and intelligently considered; but the fifth will meet criticism, and some will attack it as an attempt to establish a gigantic ecclesiasticism.

They who will be disposed to attack the fifth proposition are not ready for Soul Communion—to free their minds of that prejudice to new truths that comes from stubborn adherence to preconceived ideas; are not ready to join in a universal invocation for the inflow to humanity of light, from the Universal Source of Light. But their opposition, being outside the Spirit of Soul Communion, cannot impede its progress. It is above and beyond the reach of factious opposition. Every system of spiritual teaching devised by man, down to the latest formulated has been rent by schism, by internal discord. Soul Communion cannot be; it is a common bond of union for all, regardless of creed, caste and nationality, who desire to unfold and improve their spiritual natures. It is as impartible as a simple distinctive thought.

By no ingenuity can this fifth proposition be tortured into a tenet of faith, a conventionally imposed obligation on the conscience, like an article subscribed to in a creed. It is simply the promise that truth shall be realized to the inner consciousness of those who will seek it in the true spirit of the call. If this promise is fulfilled, there is no restriction upon free thought, no inhibition of individual judgment.

Having now received the Light, having come into consciousness of the Divine by inbreathing the Divine life essences, the happy possessor of the priceless treasure is absolutely free of will to search out his own way of coming and living in line with the Supreme Will, which he now knows in his soul runs through and binds all in One Harmonious Whole. But the invariable influence and tendency for all will be, as Soul Communion is a Universal According Principle, to universalize the human affections and bring all into unity of thought, aspiration, life.

What floods of inpouring and outpouring inspiration must result to such according souls! Then, too, the power will externalize; Spiritualism will cease to be a confusion of heterogeneous elements, the philosopher in obscurity and the pretender and novice proclaiming their fame from the house-tops; it will become the recognized hope and glory of the world.

For those Christians who believe in a personal coming of Christ, Soul Communion is the only conceivable solution of the mystery as to how the mission is to be fulfilled; and it solves it completely. Telepathy or thought transference is now accepted by most people as scientifically demonstrated. If the will of God in the inauguration of a new order of life for humanity is to be promulgated through a special messenger, how else can it be done than by the messenger delivering his message to the millions who may be ready to receive it collectively? This condition of collectivity in delivering

and receiving the message is assured by Whole World Soul Communion—all in the communion spirit being of one accord, the message and power would simultaneously electrify the whole mass—a world-wide pentecostal experience, "as the lightning cometh out of the East and shineth even unto the West."

SPIRITUAL FREEDOM.

IF we are living in our Heavenly Father's house, of many apartments, and have no oil in our lamps, or locks on the doors, how can we tell who are occupying some of the rooms? And how can we find them if they are occupying our house unless we have a light, and where will we get that light?

This is a very important subject for one to take into consideration, especially for Spiritualists. Shall we open the doors of our temple and invite strangers in to occupy it, and depend on their decisions in place of unfolding our own moral and spiritual faculties? It is through our moral and spiritual faculties we can have oil in our lamps, and a light by which we can search through the various departments of this temple in which we are living. No outside light will answer. Nothing can light the inner temple, except the central sun of each one's own miniature universe.

When we unfold our own moral and spiritual faculties, then will heaven's door open to the beautiful spiritual world, whether we are in our physical bodies or our spiritual bodies; and not until then. By the light of the spiritual sun only can we see spiritual things; and that sun must rise within each of us, by the unfoldment of our spiritual faculties, which is the only true light by which we can see ourselves. This is what Spiritulasm came to teach.—A. C. Doane, in *The People's Press*.

AID FOR THOSE IN NEED.

ARRANGEMENTS have been made whereby the sick and distressed, or any one needing help in harmonious unfoldment in any direction, may receive assistance to help themselves by writing to The World's Advance Thought, 193 Sixth street, Portland, Oregon, and stating their needs.

The full name must be given, and a 2-cent stamp enclosed for a reply.

No charge will be made in any case.

Those who desire this assistance are required to devote at least half an hour each day to silent soul-communion, sending loving thoughts to those sending the assistance; for in order to get the assistance, there must be mutual reception between the giver and the receiver and unless the half hour is steadfastly observed, the law will not be fulfilled and the desired result will not be accomplished.

Ideas wholly speculative have no more value than seeds floating on a swift-flowing river.

ELEMENTS OF LIFE POWER.

J. H. LUCAS.

ONE has defined life to be, "God's power within us." From whatever direction we view life, we see that it is pre-eminently a marvelous manifestation of Divine Power; and, if we will quietly and earnestly think in the light of pure reason, we shall see that it was intended by Infinite Love and Wisdom that we should exercise certain elements forever. And, in order to the attainment of the excellence of this estate, one should not have low and degrading conceptions of himself. Through neglect or adverse circumstances it may be that his dormant, Godlike endowments have not been awakened, into activity and expended into a mighty force.

It often happens that people do not have a just appreciation of the grandeur of their inheritance. Being the offspring of the Divine Father, they are heirs to a spiritual estate exceeding in richness far beyond our powers to estimate.

In the mineral kingdom there is life without growth; in the vegetable world there is life and growth without animation, and in the animal kingdom there is animation, life perception and a low degree of reason, but man, having been created in the likeness of that Infinite Power, who upholds all things, stands immeasurably higher in the scale of being. He stands on the highest peak of the mountain range of creative energy. "So God created man in his own image, in the image of God created He him; male and female created He them." Created in the likeness of that ineffable Power, the eternal Causation, which is, and must ever be, absolutely without limitations.

Man being born into the world in the image of God, must have all his attributes in the germinal state; and it is for education, experience and the normal exercise of the innate powers, to unfold them through the activities, the struggles, the adversities and the triumphs of the daily life. Contact with good and evil, as seen in the light of the true philosophy, results in that salutary discipline very necessary in strengthening the inner life.

It is the duty of every one, in endeavoring to evolve to higher planes of life, to make every effort possible to get all he can out of life; in a word, he should make the best use of every opportunity for himself; but not selfishly, or to the disadvantage of others. He should give wise attention to his physical health, and have it perfect. He should build up a desirable environment; establish the best social and spiritual surroundings; and desire and try to live the full term of life allotted him on earth, filling the ever-widening horizon of an effective influence with kindly deeds toward all the world. And, being free from all selfish ambition, he will seek to promote the highest well-being of man.

As one grows in kindness toward his fellow-men and all living things, he increases in good

will, and evolves from his own inner life, a strength of principle, the sweetness of Divine realization, the supreme excellency of the "Kingdom of Heaven within."

He thus becomes a radiating center of effective power, whose benign influence goes forth everywhere in blessing and in fruition. With such there may be no outward display, but often going forth silently, as the dawning light of morning, they send out an influence helpful and elevating.

The radiant soul is rich in the development of unadulterated goodness, and guided by an exalted and benevolent purpose, is an efficient instrument of power.

But where there is true and lasting power, there must be self-knowledge; a knowledge of one's abilities, and, underlying all this, there must be something permanent. It must be something more abiding than impulse or feeling; it must be stronger than opinion or passion, or self-interest. The true power is grounded in exalted and unchangeable principles.

Thus the soul in whom dwells the true efficient Life Power is firmly established upon the immovable rock of truth and righteousness, and his life is a perpetual benediction.

A recent number of the Provincetown "Advocate" has an article on vaccination by W. W. Gleason, M. D. He shows that in England there is a constant and permanent record of deaths from vaccination, handed in under the heading "Deaths from Cowpox and other Effects of Vaccination;" that under compulsory vaccination there has been an astonishing increase in various countries of deaths from smallpox; that vaccinated people everywhere are constantly dying from the worst forms of smallpox; that our soldiers in the Philippines are cited as a case in point. He points out the terrible effects of vaccination in the implanting of chronic disease. He mentions the case of Leicester, England, called the "unprotected place" because the authorities there have established sanitary measures in the place of vaccination. "Leicester enjoys the lowest rate of sickness from smallpox and the lowest death rate from that disease of any place in all England." From every point of view, says Dr. Gleason, "vaccination is a reprehensible measure." *The Woman's Tribune*.

There is in the true sense nothing external to ourselves. Everything is really internal; for it is only as we have an interior consciousness of anything through the physical, mental or spiritual faculties of our being that we recognize its existence. If our senses have never unfolded, this world is to us as if it had no existence.

It is a paradox that selfishness is at the same time the easiest and the hardest thing to cultivate.

THE RELIGION OF THE TWENTIETH CENTURY.

THESEUS. SKANDEBORG, DANEMARK.

ON account of the ruling religious disorder, we—who acknowledge God living in us, and, therefore belong to the Free Universal Church—i. e., House of God—will proclaim the Unveiled Truth. Anybody who comprehends this truth is a member of this church, and is one with us, whether we still live in the visible world of men or in the invisible one.

God is Ail. But as surely as the cause remains after the effect has disappeared, as surely God will remain, even if the universe should disappear. God is Spirit, but Spirit "contracts" itself into Soul, and Soul gives to itself a form of matter—just as the pure, super-conscious, formless idea descends into consciousness as to super-sensual thought, which descends into the physical world as sensual form.

Every creature is a spark of God, presenting itself in a form, and whose perfection is dependent on how far the spark has advanced in freedom and self-consciousness. The spark itself creates its form, but no spark can create a form beyond that degree of development it (the spark) has reached. This is "Karma," and the just Judgment, which nobody can avoid.

Accordingly, the Universe is a workshop, in that the sparks work themselves upwards on the great Ladder of Evolution, which reaches from earth to Heaven, and when a spark has attained the heights of Angels, then he will descend to help those who have not yet reached the end—"the Angels of God ascend and descend the ladder."

Therefore we often see the beginning of a higher nature manifest itself in the form of lower nature. The crystal forms of the mineral, for instance, are plant forms, and bear witness that the plant nature is in the mineral, as a germ. Many circumstances in the vegetable world (as the faculty of the plant to sense light and moisture, carnivorous plants, etc.) manifest the beginning there of animal nature. Still more facts in the animal world (such as "instincts," love of offspring, etc.) show the beginning of human nature. And countless are the signs of the beginning of the Angel nature which the world of man exhibits—self-denial, self-sacrifice, burning desire for truth, ideal endeavors. Glorious it is that such is the case; for how should man become an Angel after death if he is not one before?

Man is, then, a spark of God, manifesting and developing in a form, standing between animal and Angel. The aim of man's life is that of the whole "creation"—development of the spark of God. And the Way is this: To remove the animal remnants which prevent the latent God Nature, from ruling.

In the work and struggle of Development—which work and struggle you will continue, life after life, until the end has been reached—man does not stand without help; from the

invisible part of the universe Divine help will come to him in many ways—information, warning, comforting; the victorious brothers and sisters will help the child until it can walk alone.

At the event which is called "death" you will lose the physical part of your body. Alas! how often is that which is left, when the material has been taken away, but a poor, defective thing—a shadow that wants to return to the school class once more. May you, when you die, have developed so far that the spark of God has become your true Ego; then you can live as a conscious personality, as a full-grown I, without the physical body, and you have won "everlasting life."

LIGHT AND DARKNESS.

WALLACE YATES.

ICANNOT conceive of absolute darkness. The term must be used relatively. For, as one may say all is Life, so with equal justice may one say all is Light. All negative terms opposed to the idea that all is Good must be due to limitations imposed by our partial unfoldment.

Take sound as an instance. Less than a certain number of atmospheric beats per second will give us no sound. More than a certain number of atmospheric beats per second will likewise leave us in silence. The fact that certain vibrations of light appear to our eye blackness or darkness merely shows the partiality of our development. When we see whiteness, it merely proves that the vibrations of light through certain forms of matter are in affinity or touch with the state of development of our visual powers, and this status may be different in different individuals. I know a lady whose powers of vision are so developed that she can perceive the atomic vibrations of matter, which to me are invisible.

Nevertheless, in each stage of man's progress, what appears to him as light will, of course, be to him the normal standard; hence by the law of harmony those races whose color approaches the white or complete color of his vision will be considered, and perhaps are, the superior races—the "race thought" will tend to hold them at the top.

I can conceive of colors that we do not see whose vibrations are at a far higher rate of speed than the violet; I can conceive of colors whose vibrations are slower than the red. And it appears to me that when man attains his seventh sense it will be after passing through all the grades of progress wherein these colors of higher and lower vibrations will have been visible to his eye, and by that time matter will have been so refined that no vibrations will produce blackness, for all will appear as the pure white, and this will coincide with a realization that all is Good.

So that in the Absolute there will be no darkness and no evil perceived by man, but all will be Goodness and Light.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is fit to be a Freeman.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

ALWAYS SUNRISE SOMEWHERE.

NATHAN D. URNER.

THERE is always sunrise somewhere;
Though the night be round thee drawn,
Somewhere still the East is bright'ning
With the rosy flush of dawn.
What though near the bat is flitting
And the raven croaks his lay,
Somewhere still the sun-bird's greeting
Hails the rising of the day.

Let us lay to heart the comfort
In this sweet reflection found,
That however dense the darkness,
Somewhere still the world around
Dews are glistening, flowers uplifting,
Wild birds warbling, as reborn;
Lakes and streams and woods and mountains
Melting in the kiss of morn.

Ne'er was night, however dismal,
But withdrew its wings of gloom;
Ne'er was sorrow, but a day star
Hinted at the morrow's bloom;
Ne'er was woe, but in its bosom
Was the seed of hope impearled;
There is still a sunrise somewhere
Speeding, speeding round the world.

Beautiful thoughts make beautiful things,
when we have trained the hands to manifest
the thoughts in matter. So beautiful thoughts
can make a beautiful being, if we likewise train
the body to respond to them. We cannot deny
this when we have the evidences daily before
us of men and women who have marred their
faces with low, mean and impure thoughts.
Thoughts are the tools of the Divine Sculptor,
and we can make ourself an angel or a devil,
according as we manifest our thoughts.

WE'LL ALL BE THERE.

THE world is flooded with plans and theories
for the salvation of mankind from sin by the
way of vicarious atonement—"believe what we
tell you to believe," "do what we tell you to
do," "join our church," "join our society," etc.—
and still humanity keeps on sinning in the
same old way; even the saviors themselves
and those who accept them as such.

We once heard a grand lecture by a noted
Theosophist propagandist. In the course of his
address he told his audience that they would
never find salvation outside of themselves;
that each individual was responsible for him-
self, and must do his own work of salvation or
it would never be done. He then drew a word-
picture of the horrible condition one found him-
self in after he had shuffled off the mortal coil
if he had wasted his life in riotous living.
However, all were to be given many chances
in reincarnation to work out their salvation,
but there came a time when the last oppor-
tunity had been used up, and if they were not
then perfected they must take the conse-
quences. But he then told them that the
wheels of progress would carry them on, no
matter how much they pulled back; that Na-
ture does her work of eternal progression in
spite of man's puny efforts.

We agree in this, that Nature will take us
through. We will all be there some time, but
it would be much pleasanter all the way if all
would stop hurting themselves and others by
trying to hold back the wheels of progress.
All could go by shorter and pleasanter ways
if they would take them. The way of Love to
all that is is the shortest, plainest, easiest and
happiest. And it is plainly visible to all.
There is no need of Saviors or societies, church
organizations or anything to help one find it.

It is within the reach of all.

MAN HIS OWN DEVIL.

THE ignorant are blind to the causes of the diseases, disasters and miseries that come to them -- the cultivation of their own vices, cruelties and selfishness, and, while they are content to remain in this evil state, nothing can teach them the better way, but the suffering and agony they must endure.

For instance the flesh-eater does not see how easily he is made sick by the disease he absorbs with his flesh food, or how the brutality and murder he allows to prevail to get his "meat," has untold ramifications of evil to work mischief in all the relations of his life. The ignorance that sustains the cruelty of vivisection does not see that this cruelty must reflect back equal torture on humanity. And so on through all the inharmony that man generates and sustains.

The ignorant blame an outside "Providence," or an outside "Devil," for every evil happening, but it is the devilishness and ignorance within them that brings it upon them. The roots of all evils are in man. He must tear them out of his heart and brain before they will cease in the world--the reflector of his evils.

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Cultivate the good, and it will walk by your side, and become a partner in your life, and in all your affairs, to bless you, finally, with inexpressible happiness; cultivate evil and it becomes the partner of your spirit, mind and body, making bitter the moment when you think happiness is within reach, and finally bringing you to misery and ruin.

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The corset is the badge of slavery. It is woman's prison house, in which the health of both mind and body languishes. It is the cause of much ill health, ill temper, sickly children, and general discomfort. It is a prolific source of consumption, for it prevents deep breathing. It is the ally of ignorance, error and superstition.

EVERY thought cultivated becomes a sphere of consciousness; hence, the spheres of consciousness are infinite in variety. But there cannot be permanent happiness in any sphere of consciousness but that of pure, loving thoughts. All of Heaven and its angelic hosts are involved in those thoughts; and if we are ever to enjoy that consciousness we must cultivate those thoughts and train our faculties to make it our own.

The man whose consciousness is developed in making shoes has trained a different state of consciousness from that of the astronomer, and so on with all other states of knowledge.

To the materialist, who has cultivated his thoughts in ways pertaining to the worries of worldly things only, there is no spiritual consciousness.

The power and patience to train one's consciousness in harmony with Divine laws should be the aim of all.

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All the material progress of the world has been made possible by utilizing to the best advantage the material means at our disposal. The most vivid imagination cannot imagine what the progress of the world will be when the spiritual elements that now lie latent, and for the greater part neglected, in the mind of man will be likewise utilized.

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It is all in the way we combine the elements of being whether we get good or bad results. Let lust and ignorance combine with vanity and cupidity, and these spiritual chemicals will certainly produce devilish offspring. On the other hand, combine Wisdom and Love, and the results will be harmony.

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Take good to every baneful place!
Bring music where no concord reigns!
Make Peace abound where war stalks forth!
Adorn the hours with gentle thoughts!
Turn the cross into a crown!

A PLEA FOR FOODS THAT ENHANCE SPIRITUALITY.

L. EMERICK, LECTURER AND AUTHOR.

NEVER before was "confusion of tongues" greater, and never before were there as many systems of thought that run counter to the habits, customs and beliefs of the people, that ask for public favor. "Lo here and lo there" are multiplied over and over again on every conceivable philosophy and exposition of doctrines. The underlying cause of all this mental revolution, is seen to be the force of evolution, ever unfolding man toward the highest.

The doctrine of Vegetarianism is being revived again, as are all other doctrines that have been submerged as a seed in the soil awaiting further power of growth. This Vegetarian fermentation is bearing fruitage; not because the processes of the sectarian are operated in its propaganda, but because the moral conscience, that so long has been overwhelmed, is being resurrected, and the enormity of the crime of taking animal life to feed man's bodily appetite is slowly and surely being seen.

God is in all his creatures, and, therefore, relatively speaking, God suffers through all his creatures. This doctrine is awakening man's moral principle as never before, for it is thus seen that man creates his own torture through his own conduct. To destroy life in any of God's creatures is to disobey. "Thou shalt not kill."

The sectarian view, however, of Vegetarianism neutralizes much of the power of conviction, when its appeals do not touch the reason, and thereby crush all counterforces. Seeing the awfulness, the horridness, the repulsiveness and hearing the moans, the wails, the dying shrieks of helpless animal life, and knowing the deadening process to the moral and spiritual sentiments of the killing on those who kill the meat for the markets of the world, these do not convict or convince the killer, nor the people who buy and eat of animal flesh, because killing and eating of flesh destroys the spiritual perception, eliminates sympathy as an expression of love, and deadens the base of benevolence and sympathy, that of the moral instinct.

This moral conscience "enlivened," can only come by the ceasing of killing, maiming and otherwise torturing the animal for food, for scientific (?) discovery and for amusement. The killers and the eaters will not cease killing and eating of flesh food, till a process of regeneration has been operated in them, by which the moral instinct is awakened. This process is being operated this day in thousands of souls, and all ye who labor to emancipate man from his "darkness" in his moral and spiritual elements, can take courage, for ye shall see the fruitage of your labors, when man no more kills and eats animal flesh, and he no more kills his own kind by the economic relations now sustained by all civilized people of the earth. "The pure in heart shall see God," and this

purity is brought about by purifying the material blood, and the material blood is purified by eschewing flesh foods. The testimony of this fact is found in Bibles, and evidenced by the practice of seers, saints, occultists and Christs of all ages and countries.

THE FORGIVENESS OF SINS.

M. LENA MORROW.

IN attempting to answer the query: "Who can forgive sins?" one must analyze it from all points of view. Before we can determine who can forgive sins, we must first know what sin is, what is its relative and abstract value, and to what does it bear relation.

"Sin is any want of conformity unto or transgression of the law of God." Sin is devilish, it is discord, it is domineering, it is doubt, it is distant from God.

Who, then, is the sinner, or what is it that sins?

There is a Divine nature in man, a spark, a breath of Deity, which is manifest in man's highest and noblest ideals. When one lives up to his highest conception of truth—not what some one else thinks is right, but to his own inner conviction—then such an one is living a sinless life. Herein is the secret meaning of Jesus' words, "The publicans and harlots enter into the kingdom of Heaven before the scribes and Pharisees." It was not because there was any specific virtue in the deeds of the publicans and harlots, or any demerit in those of the Pharisees, but because the publicans and harlots were true to themselves, they were morally honest, while legally and conventionally they were outlaws.

To the soul living up to its highest conception of truth there comes wonderful strength. Cowardice and hypocrisy breeds weakness. Therefore God, the I Am—the true self—cannot sin. The God within, or the true self, recognizes the God, or the true self, within another. God will not, he cannot, condemn himself. Your true self will never condemn the actions of the true self or God part of another. Now it logically follows that if we condemn one for living up to his ideal or conception of the truth, we are not capable of forgiving him. Therefore it is God alone that can forgive sins—that which sins cannot judge.

Now we come to the point, What does it mean or what is it to forgive sins?

There is affinity between forgiveness and repentance. To repent is to manifest a desire to once more measure up to one's highest ideal. It involves a conscious desire to right every wrong, to pay back every debt. We must discriminate between the forgiving of the sinner and the condoning of the sin. The sinner has forfeited something when he has committed his sin, and to condone his sin is to rob him of a certain amount of true joy and the opportunity to right his wrong, to atone for his sin. When the self that sins turns its face toward the God within, toward the sinless part, and seeks to be at one with

it, then is the sinning self-forgiven; or, in other words, that constitutes forgiveness.

But the road over which the sinning self travels until it reaches the sinless state is the atoning part or process. To condone a sin is to prevent a soul from atoning for its wrong.

Summing it all up, then, we see that God, the I Am, the Divinity within, the true Self, cannot sin; that the sinning self is judged by the sinless self; that repentance makes possible forgiveness, and forgiveness makes possible atonement, and forgiveness and atonement unite to bring forth redemption, and redemption is salvation.

WHY I BECAME A REFORMER.

I HAD become an adult when I first took note of a stock train. While memory lasts I can never forget or brush aside that picture of horror, poor cattle, packed in so they could scarcely move, and, as if the shipper wished to fill every inch of space, little calves were packed in under the larger cattle—this on a hot day in August. The poor creatures were wet with perspiration, their tongues were extended, cracked and bleeding. The pitiful bleating of the calves and plaintive wail of the larger animals, as they gazed at me through the openings of the cars with their great brown eyes, all bloodshot, pleading for relief and help, will never be forgotten. Some were prostrate, being trampled by those standing, horns broken and bleeding, great sores where they had been jostled together, swarming with flies, which they were helpless to brush away because of their packed-in condition. As I stood looking at the horrible sight I vowed never again to be an abettor to such a diabolical traffic by partaking of such flesh, and from that day I have eaten no flesh of the larger animals, but for a time I still indulged in the flesh of poultry, fish, oysters, etc., that I fancied were humanely (?) killed!! My environments were such that I had never heard of vegetarianism—but I soon learned that even fish and poultry were very cruelly treated, then husband and I decided to leave off the eating of flesh altogether.

For months my craving for the stimulant of flesh was very great. Friends told me that I would starve, that I must eat flesh or die. I was determined to die rather than be a partaker in the crime of slaughtering. Gradually the craving for flesh food wore away.

From childhood I had suffered from indigestion and other associated ills, and also from muscular rheumatism. To my surprise and joy, I found that, instead of physical injury from abstinence from flesh-foods, I was actually obtaining relief from long-standing disordered conditions, which drug doctors had utterly failed to relieve, although having had me under their care much of the time for years.

But to me the crowning glory of a vegetarian life is the soul growth, the spiritual consciousness of one who has been awakened to a belief in the sacredness of all life, and to look

upon the sub-human as our brothers. While I am glad to have converts to vegetarianism from hygienic reasons even (for I know the better things must follow if a bloodless diet is continued), I never urge it from that selfish standpoint. That the gift of life implies the right to enjoy it there can be no doubt, and when we knowingly accept benefits, real or imaginary, from any injustice to a fellow creature, we dwarf our own soul and cannot make spiritual progress.

We should do right because it is right without hope of reward or fear of punishment. Nevertheless it is a truism that we cannot escape that "in what measure ye mete it shall be measured to you again." I know by an experience of some fifteen or more years that there is no loss from a bloodless diet, but all is gain, financially, physically, mentally and, greatest of all, spiritually.—*Lydia A. Irons*

DO YOU EVER THINK?

READER, did you ever think of how unchristian, how worse than savage, and how insanely selfish, this private cut-throat competitive system is what we are living under? This system where we wait—aye! pray—for our father, or other kin to die, to become heir to title (a la Prince of Wales), or fortune? Where a doctor prays for some fellowbeing to fall sick (in fact, for an epidemic) whereby he can be financially benefitted, and even the undertaker smiles and rubs his hands when he hears of the death of a neighbor, regarding it as a harbinger of "prosperity"? Where lawyers and judges pray for and grow rich on the strife and misery of their fellow men, the judge continuing petty cases from time to time, that he may rake in fees for signing of bonds, etc.? Where priests and parsons teach one thing and do the opposite—aye! even take from widow and orphan, or poor women, the money earned over the washtub or by scrubbing, and which ought to have been used by them for food or clothing to keep body and soul together, instead of for wine and luxuries for these clergymen? Did you ever think of the above damnable state of our present Christian Church (blessed-for-money) state of society? Did you ever think at all, farther than your selfish self.

—*The People's Press*

We are glad to announce that Mr. Sidney H. Beard, editor of the "Herald of the Golden Age," and the Founder and Provost of the Order of the Golden Age, has fully recovered his health, and is again active in sending out to the world his spiritual thoughts for its upliftment to higher ideals. Dr. Josiah Oldfield will remain as Associate Editor. These two gentlemen are a mighty power in the field of New Thought literature. The price of the "Herald" is only one shilling and sixpence a year. Address "The Manager," Herald of the Golden Age, Paignton, England, G. B.

INWARD PEACE.

JOHN P. COOKE.

"**W**HEN winds are raging o'er the upper ocean

And billows wild contend with angry roar,
 'Tis said far down, beneath the wild commotion
 That peaceful stillness reigneth evermore."

That which is self-existent, unchangeable and eternal, has not been accounted for or explained. Things that change, creations that can only exist by constant slight modification, are of time, and hence they have to be accounted for because of these changes.

The Primordial Light of the great positive mind, through time and existence creates individualities, and brings about spirit, which is the vehicle for the perfection of intelligence.

In this inner, permeative life, we see united the whole operations and mutations of nature's inherent properties of motion, life and sensation. From the self-existent Spiritual Sun throughout all intermediate forms, to man.

In the composite intelligence of man, this eternal spiritual principle becomes individualized as soul germs.

The First Cause, Light, operates through Nature, as a second, to produce Spirit; that is, individual, glorified, conscious knowledge as a third or grand result. Thus bringing this created Intelligence into rapport with the First Great Cause, Eternal Light or Mind, the Self-Existent or Uncreated.

And all is well though faith and form

Be sundered in the night of fear;
 Well roars the storm to those that hear
 A deeper voice across the storm."

For us the main use of this "deeper voice" is to give us a God-consciousness. This inner development is the salvation from utter selfishness and the bewildering changes and eternal flux of nature. "The One remains. The many change and pass. The Ego is the unchanging element amid a world of changes.

This illumination, this awakening is not to break the yoke of government, it is not to institute a new government or a new religion or a theory of education or reform, but simply to signalize a fact. To assure the world of humanity that the Eternal Goodness is, and is ever blessing His creatures. Breathing an assurance of this into men, writing it upon their hearts. Thus we would help men to find the spiritual consciousness instead of a selfish, worldly consciousness. It is a benediction from the living, acting Love.

We help men to see the wrong of animal slaughter. The impediment to soul growth that is involved in the liquor habit, the tobacco habit and such vices. There is a great and blessed purpose in our lives; let us not hinder its fulfillment.

A clear apprehension of this wise and loving spirit of kindness, gives us a view of life which lifts our joyous service into the higher consciousness, where all blessed influences play upon it.

It is a part of the mission of this "New

Thought" to bring this spiritual germ of soul-life to consciousness. That, as Bryant saw truly, of the "Waterfowl:"

"He who, from zone to zone,
 Guides through the boundless sky, thy certain flight,

In the long way that I must tread alone,
 Will lead my steps aright."

That "Kindly Light" will lead if we will but follow the leading.

The reward of simple, daily duty is sometimes best seen in the dark contrast of disobedience, as the light of stars shine first upon the purple distance of the night. We grow dull to the value of our virtues and forget the self-rewarding power of our habitual obedience. When duty grows irksome, it is well to look off into the black regions of errantry. We seldom have to look far. Lusts, with their satiety, disgrace or corruption; drunkenness with its tyranny, and waste, and poverty, and disease; selfishness come at last to despairing solitude; dishonesty breeding suspicion and alienation; avarice with its heart of ashes; folly and impiety standing on the fringe of life, nothing behind or before that is worthy, despair is gibbering within. We think again of the lessons of obedience, and shudder at the doubting heart. Still the hopeful view is the better one, as we there learn to value the goodness in its own light. We see that the wise purposes of the Living Light are not to be thwarted by our folly or our error. There will thus come about at last, a joy that is independent of the on-going world, that will not yield to the sensuous pleasures, but which is the outcome of a heart entranced with goodness.

When one can thus fill every mould of duty with sympathetic obedience, he is doing more than helping men, he is unsealing those hidden depths within himself that are stored with aptitudes for God's own eternal joy. In our appeals for duty we often base them upon blessing man, or seeking the smile of that Eternal Goodness; that is, upon the absolute rightfulness and its beneficiaries, leaving aside the profounder truth, that it sets one's own nature in order, so that by its inherent law it evolves joy. No harp was ever strung which is capable of uttering such music as the soul of man or woman, when attuned to this spiritual consecration.

The Inner Light of life in us is the true Oracle of God. There is magnificent directness in such conviction. Let us seek first-handed relations with God.

You may wipe out all the theology of the Romish or the Greek churches, all of your Renans or Strausses and it does not affect such men; and while many of the laity find sweet consolation in the prevailing forms of Modern Idolatry, yet the God who gives us the breath of life and of the spirit, is thus robbed of His glory, the love and gratitude of his created children.

It is saddening to see how many are made weak by the habit of never seeking the inspiration of their own souls.

IT IS MIND, NOT GERMS.

THE scare of smallpox now prevailing through large territories, brings me to think of an episode which came to my notice about a year ago. I was lecturing in a small town not very far from St. Paul, where a man was suddenly taken ill during the night, in the morning finding himself the unenviable possessor of a severe headache, an attack of indigestion, and an eruption of the skin over one side of his face and neck. They had been "laying for" the smallpox epidemic in the town for quite a while, and, no mistake, here they had caught it at last. The verdict of the local physicians, together with that of a specialist from Minneapolis, corroborated the grave fears of the good citizens. The pest-house being speedily put in shape to receive the unfortunate man, a few brave citizens got ready to fight the plague, while the majority got ready to receive it, diligently watching for symptoms. But the sick man himself did not show due appreciation of these preparations. He refused to go to the pest-house, and had even the audacity to stay up during the day, leisurely amusing himself by reading the papers, chatting with those of his friends who had courage to stay by him. Yes, he actually showed the impertinence of not only staying up, but getting well in a few days, although the doctors had declared him smitten by the awful disease. As a consequence the bugaboo of fear was removed from the little community.

If this man, on the other hand, had become as the other people in that town, and had been removed to the quarantined house, and gone to bed believing he was affected so seriously, what would have been the result? Knowing the power of mind, or suggestion, as the medical fraternity prefers to call it, must we not admit that the chances of that town to escape the epidemic would have been greatly reduced? Indeed, we must.

The theory that germs are present at the disease we cannot refute, because it is proven scientifically. But whether these germs carry the disease or simply are a result, a symptom of the ailment, is quite a different question. We know that there is a germ formed and rapidly propagated in the mouth whose sole purpose is to cleanse. How do we know that the purpose of these much dreaded bacteria is not identical with this scavenger of the gums? Disease germs of most dreadful nature have been deliberately swallowed by people who scorned the theory of germ contagion, and without causing the slightest signs of the disease. The cause of the sickness is primarily mental, is a negative or slow condition of the mind, the magnetic currents disturbed and the subtle forces of the brain permitted to be drawn away by other minds in worry, fear or passion. Whether the germ breeds disease or not, it cannot interfere with the health of the body unless this is first put in a state of disorder through a negative frame of mind. The white corpuscles of the blood, when healthy, are said to attract and kill all foreign intrud-

ers. The law of the universe is health, not disease. Let us take sides with this law, and show it in active, positive, hopeful minds! This is the safest vaccination, and it does not result in the unpleasant "cow-pox" that often proves as fatal as the genuine article of pox. We know only one-half of the truth in regard to germs, as yet, and at that stage, therefore, it may truly be said, in regard to the matter, that ignorance is bliss.—*Aurora*.

INHUMAN HUMANITY.

TWENTY thousand domestic animals have been experimented on at Trenton, N. J., with a view to make discoveries about their brains and nervous systems. Among them are monkeys, dogs, calves, rabbits, guinea pigs and goats. Most of them have holes in their heads, with glass windows fitted in, through which the experimenters are constantly watching the circulation of the brain. Delicate instruments record the changes produced by various kinds of treatment. These animals are experimented on by Drs. Warner and Arnold who are developing a new system of treatment, called the chaloneural therapy. This consists in treating diseases by regulating the nerve and brain centers, controlling the parts of the body affected. The animals are expected to show how the nerves and brains of human beings may be manipulated.

Just think of twenty thousand innocent, helpless animals being tortured, and for what? Many hundreds of years the medical fraternity has been in existence, and for a greater period of time it has been classed among the so-called sciences. Drugs of all kinds have driven our people into early graves, and now, in the dawn of this new century the doctors think by means of cruel experiments on weak, resistless animals that they can prove that drugs should no longer be used in the curing of diseases. They can easily prove that without barbecuing animals.

We have so-called Christians in our land who send missionaries to other countries to teach the people to worship our kind of a God, to pray as we do, and meddle generally in religious and social affairs of others. We spend millions of dollars on churches in which to worship a certain kind of God, we pride ourselves upon our superior ethics, and yet stand passively by while twenty-thousand little animals are gathered in one institution with holes in their heads, parts of their anatomy destroyed and all kinds of nauseating and hideous treatment gone through. This in a civilized land. Had we better not send to China for missionaries and to India for people to teach us kindness to these little creatures? The thought of the punishment to which these dumb brutes are subject is enough to cause an uprising among humane people. Vivisection is a heinous crime, standing as a shameless blot on the pages of history of a supposed to be highly civilized section. Oh! the crimes committed in the name of science!—*Faith and Hope Messenger*.

REV. W. E. COPELAND.

Rev. W. E. Copeland is now the president of the Co-operative Brotherhood, whose headquarters and colony are at Burley, Wash. Mr. Copeland also edits the "Co-operator," the organ of the association. We clip the following from the number of February 16: "If we read the utterances of the great leaders of religious thought, you will find them all fired by the enthusiasm of humanity. This has been the fire which warmed men and women until they have been wedded together by love in the service of those who suffer. This is religion, whether it calls itself Christianity or not, and no colony has ever succeeded without this love. I am sorry if some think this is too much, and others not enough; it is the religion of Brotherhood of which Edwin Markham sings so often, and it is the power which will revivify a dead society; it is the rising sun which shall finally warm the whole of humanity."

"The Sphinx," the leading astrological journal of the world, has reduced its price from \$3 to \$1 a year, without a reduction in the quality or quantity of matter; on the contrary, it excels the previous excellent numbers. The January number is alone worth more than the subscription price. It gives the favorable dates for sowing grains, planting seeds and for cultivating the ground; easy lessons in astrology, birthday information, etc. Send \$1 for a year's subscription to the Pyramid Publishing Company, 336 Boylston street, Boston, Mass.

A "new century" effort is now being made to enumerate the abstainers from animal flesh (as food) in all English-speaking countries. To this end the Executive Council of the Order of the Golden Age, Paignton, Devon, England, G. B., invites every person who practices such abstinence and who is resolved to continue to live upon a diet thus reformed to forward his or her name and address on a (2-cent) postal card.

The Magnetic Publishing Company has purchased "The Journal of Suggestive Therapeutics," hitherto published by the Psychic Research Company. It has been consolidated with the "Journal of Magnetism." Sydney Flower remains as managing editor. Price \$1 a year, 10 cents a copy. Address Magnetic Publishing Company, 156 Washington street, Chicago, Ill.

"The Magnetic Leader" is a monthly magazine devoted to an investigation of suggestion in the production and cure of disease, as well as a research into all occult sciences, including psychic phenomena, hypnotism, etc. William D. Jones, editor. Price \$1 a year. Address Magnetic Leader Publishing Company, Bloomington, Ill.

"Cultivation of Personal Magnetism," by Leroy Berrier. This book tells how to secure magnetic power, health and success. It is a most valuable book. Paper, 50 cents; cloth, \$1. Address Leroy Berrier, 56 Fifth avenue, Chicago, Ill.

The next monthly Soul Communion of the Circle of Harmony takes place at Artisans' Hall, Abington Building, on Sunday, March 3d, at 2:30 P. M. All who desire harmonious unfoldment of their psychic natures are cordially invited. All attendants are requested to be present before the doors close, at the hour mentioned above.

The February number of "Health Culture" is full of very valuable information. This magazine will teach you how to keep well by setting forth the very latest methods of practical hygiene. Edited by W. R. C. Latson, M. D. Price \$1 a year. Address The Health Culture Company, 481 Fifth avenue, New York City.

Students of the occult will be pleased with the new bimonthly, "Realization," edited by Joseph Stewart, LL. M. The January number contains many suggestive thoughts for the unfoldment of the spiritual nature. Address "Realization," 1540 Howard avenue, N. W., Washington, D. C.

Editor A. Bouvier, of that progressive monthly, "La Paix Universelle" (Universal Peace), of Lyons, France, has sent us a pamphlet containing his address before the International Spiritualists' Congress on "The Difference Between Hypnotism and Magnetism." Price 20 cents.

"The Flaming Sword" is an excellent weekly journal, full of valuable information. Price \$1 a year. Address Guiding Star Publishing Company, 314 West Sixty-third street, Chicago, Ill.

"The Circle of Light" is the organ of the Sacred Order of Melchisedec. Edited by Georgina McIntyre. Price 50 cents a year. Address The Temple of Truth, 506 North Central avenue, Austin Station, Chicago, Ill.

"Realization" is an excellent course of lessons upon the inner nature of the self, by Loraine Follett. Price 50 cents. Address Miss Loraine Follett, Atkinson, Ill.

Theodore Troub, 2711 Franklin street, St. Louis, Mo., wishes to communicate with a number of people in the advance-thought line. He has a suitable place for a colony.

Professor H. Durville has published a booklet ("Enseignement du Magnetisme") detailing the course of instruction at his practical school of magnetism and massage at 23 Rue St. Merri, Paris, France. Price 15 cents (silver).

All of our readers should send for Moses Hull's latest, "The Spiritual Birth or Death and Its Tomorrow" (price 10 cents), and "The Christs of the Past and Present." Address Moses Hull, 72 York street, Buffalo, N. Y.

People are not naturally so cruel as they are thoughtless, but thoughtlessness leads to cruelty, and cruelty is the ignorant Hell of being.

"THE JOY THAT LEAVES ONE HEART UNBLESSED WOULD BE FOR MINE TOO SMALL."



MEASURE FOR MEASURE.

Do not look for wrong and evil—
You will find them if you do;
As you measure for your neighbor,
He will measure back to you.

Look for goodness; look for gladness;
You will meet them all the while.
If you bring a smiling visage
To the glass you meet a smile.

Alice Cary.

Every state of consciousness must first be
subjective before it can be objective.

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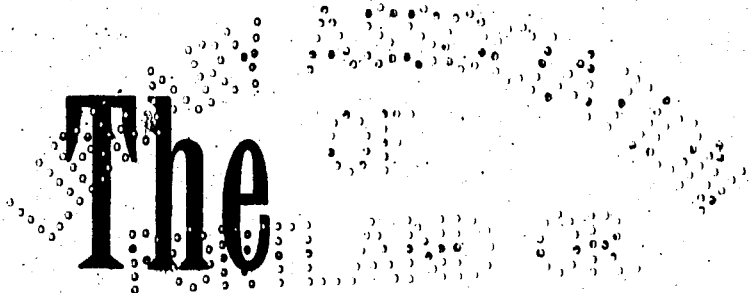
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STACJ

MARCH, 1901.



The World's Advance-Thought AND THE Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities.

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	8:03 p. m.
Boston, Mass.	8:28 p. m.
Baltimore, Md.	8:08 p. m.
Burlington, Vt.	8:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	4:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:33 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.

Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:43 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, Newfoundland	8:38 p. m.
San Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
Spanishtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

HERE AND HEREAFTER.

"In the corrupted currents of this world
Offence's gilded hand may shove by justice;
And oft 'tis seen, the wicked prize itself,
Buys out the law. But 'tis not so above.
There is no shuffling; there the action lies
In its true nature; and we ourselves compelled,
Even to the teeth and forehead of our faults,
To give in evidence."

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For The World's Advance-Thought.

THE RIVER OF LIGHT.

LOUIS HORTON.

I've heard it called by a different name,
This river so deep and wide:
And voices that o'er its waters came
Were lost in a whirling tide.

'Twas "River of Death" and "Boatman Pale,"
With "sorrow and grief and fears"—
The worn-out theme of an old, old tale,
Rehearsed 'mid a flood of tears.

But times have changed, and the "dark, cold stream"
Throws off its mantle of night;
From shore to shore, like a beautiful dream,
Behold a RIVER OF LIGHT,

Where white-robed souls, in radiant throngs,
Across bright waters sail,
While shouts of joy and heavenly songs
Are borne on the balmy gale.

These have walked through "the shadowy vale,"
Beside our River of Light,
And sang as they went: "All hail! all hail!
This Canaan of pure delight!"

The "boatman" now is an ANGEL fair
That waits by the "gates ajar,"
To show the pilgrims entering there
Where heavenly mansions are.

Everything on earth and in the spirit spheres depends upon combining the various spiritual, mental and material elements. Ignorance combines them wrongly and creates destruction; Wisdom combines them rightly and brings joy and happiness.

INNERMOST SOURCE.

THE Innermost Source is the most refined Atmosphere,—deeper than thought and speech, the Love that is too deep for utterance. This Atmosphere or Soul is central in each being. The mental, spiritual atmosphere is a grosser expression of it, and the physical atmosphere is a still coarser expression of it. They are veils over the Innermost Source.

We read the other day in a newspaper that a well-known physician had said that people who believe in faith or mental healing, and had no use for material remedies, were insane. To gross materialists, those who are spiritual appear to be insane, because the former can have no conception of the Innermost Atmosphere, in which all health, happiness and creative power are involved. The material remedies upon which they rely, and that have but little efficacy, are but the most external crystallizations of the Innermost Atmosphere.

The food we eat, the clothes we wear, the houses that shelter us, and the things we use, are but atmospheric crystallizations, just as the frost figures on the window pane are. All things are made from and by the Innermost Breath. It is only the spiritually ignorant (educated ignorance) who believe only in what they see, and scoff at the finer forces of Nature.

The Innermost Atmosphere is easily dissipated by grosser thought-forces. Just in proportion as we spiritualize our being, does the Innermost Source involved in its etherial Atmosphere, operate through us to transform all things in harmony with its Love and Wisdom.

*
* *

A blow always hurts most the one who gives it.

KEY THOUGHTS.

MANY people's conscience is a fear that they may do something that others will not approve of.

Hell is Heaven's raw material. Out of corruption Nature makes the new being, by transforming it to good.

He who does not wisely conserve his forces in the springtime of youth will have none to cheer and bless his old age.

The ladder that reaches to Heaven is made up of Love Wisdom and Kindness, Gentleness, Generosity and Unselfishness.

All want happiness, but go about the wrong way to get it, by running after it, instead of doing the good, out of which it evolves.

A man never believes that the world is any better than himself. A man's judgment of the world is the correct judgment of himself.

In all cases of inharmony keep silent until you have changed the thought of anger to peace. This is not easy to do at first, but "practice makes perfect."

This world is being made very uncomfortable for the animal man, and it will become increasingly more so unless he experiences a change of mind and heart.

Most people are living in a dark night, waiting for the sun to rise, little thinking that the Sun of Love is within them, and it will only rise with their rising.

The "regular" doctor, who relies wholly on drugs or vivisection, is the only individual in the State who is given a license to commit murder. He may murder one or a thousand in his ignorance and cruel experiments, and he is accountable to no one for his conduct.

Everybody applauds the efforts to suppress vice externally, but when it is brought home to each individual that he must suppress the cause of vice within himself to do any good, he becomes very angry and calls you a "crank."

INFINITE YES!

JACOB BOEHME's test of the spiritual verities or God still applies:

Does God exist? "No!" answer the venal court and legislature; "no!", answer the famishing in the hovels of poverty, the neglected in the haunts of crime, and those within the prison walls; "no!" answers the worldly one, whose life is all centered in the wealth he has extorted from his fellow-beings and the public treasuries; "no!" answers the victim of drunkenness; "no!" answers the nations at war, and families and communities of families in discord; "no!" is the collective answer of the hundreds of mutually contradicting and self-contradicting religious systems!

But as the soul spirals to the Center, fainter and fainter grows the negation; and when the soul has expanded beyond the clouds into Endless Day, it is swallowed up by the great music of the Infinite Yes!

*
* *

The blossom is only a hope with the seed buried in the darkness and corruption of the earth, but it is a reality when it has grown it; so with man, the Immortal State of Consciousness is but a hope as long as he remains asleep on the sensual-vicious plane of life, but when he has grown loving and wise, it is no longer a hope but a reality. In fact, everything is but a hope until man makes it real.

Wisdom, though giving all happiness, cannot be had for a monetary consideration; but Ignorance, though destructive of all happiness, people pay a great price for. Wisdom says: "Live my precepts and you will be happy now and all the time." Ignorance says "Believe my dogmas and give me money and you will have Heaven hereafter."

An idolator and time-server always asks: "What is the custom?" and, good, or bad, follows it; the spiritual man first asks: "Is it right?" and if it is not just and right, he turns his back upon it.

THE WASTED LIFE.

J. H. LUCAS.

THE wasted life! The very thought brings a feeling of sadness. To see before you a being of Godlike endowments, and measureless possibilities, utterly ignoring them, and giving the reins to the undeveloped, the low, the sensual, is a painful spectacle to behold. But it is only necessary to scan briefly the past and present history of the world, to enable us to see that vast multitudes have wasted their lives.

That man is wasting his wife who dwells solely on the sensual plane. He lives comparatively as an animal; he thinks as an animal, though his thought may have a wider range, still he feels and thinks from the external plane—he is absorbed by his relation to the things of time and sense. The image of the Divine, in which he was born into the world, lies dormant, obscured and undeveloped within. The moral culture of the soul powers should have been the first thought and supreme effort of life; but giving no attention to these things during the term of mortal existence, his life is a blank, as to the highest and best.

That man's life is not properly employed who gives his time and energies entirely to the prosecution of self-interest. We cannot entirely lose sight of self-interest; but if that crowds out all else, selfishness reigns supreme, and all nobler powers of the soul, for the time being, are repressed.

In the world all about us there are so many objects of charity, so many pressing appeals on every hand for help in different ways; not for money only, but for sympathy, patience, forbearance and encouragement, and the man who, with stolid feelings, totally disregards them, is wasting opportunities for doing good—wasting his life. How little is all this appreciated by people generally.

But life on the plane of the five physical senses is the primary, and, perhaps, we may say, the basis of life; but it is only a very small part of man's glorious inheritance. How few seem to understand this. People generally act as if physical and intellectual life were the whole of being; apparently not even suspecting that there is a life which far transcends these—the Divine inmost in man, having spirituality, intuition, being imperishable, and living forevermore.

WE, TOO, HOPE.

WITH the New Era we hope to see more people turn their eyes towards the sufferings of their fellow-creatures, and learn to abstain from meat. The awful pain and terrible suffering inflicted on our dumb brethren, is only to be mitigated by a grand concerted movement of all right thinkers in the world. Too many are quite ready to preach this and that; but when it comes to depriving their physical appetite they are not so willing. They inflict pain upon those who are in their power, and condemn a large body of their fellow-men to a life of degradation that is too fearful to contemplate with a calm mind.

Peace, good will and love is daily preached from hundreds of pulpits all over the world, and then the preachers and the congregations, satisfied with their own righteousness, return home and feed to repletion off of murdered cow or sheep.

Of one thing rest assured, true spiritual advancement can never be attained unless pure foods are the rule. Those who eat flesh cannot be said to live upon pure food, and the impurity of their diet is responsible for many, if not most, of the terrible diseases which now have so strong a hold upon mankind.

—*The Occult Literary News and Review.*

[The writer of the above is right. True spiritual advancement can never be obtained while one remains in the state of consciousness that will satisfy the cultivated taste for animal flesh, no matter what it may mean in suffering to the creature that must be sacrificed to appease the craving. The condition of mind that would sanction the killing of animals, with all its attendant horrors, for food, precludes a high spiritual consciousness, for to be spiritual means to be merciful, kind, loving and tender towards all things.—Ed.]

The 'Occult Literary News and Review' is published at 12 St. Stephen's Mansions, Westminster, S. W. London, England, by E. Marsh-Stiles. Each number is worth the price of a year's subscription.

We must grow outward to manifest the physical; inward to manifest the Divine. The physical is but the door of the Divine Temple, and most people are content to remain on the outside the Temple's door, boasting of its beauty, and knowing nothing of the infinite magnificence within the Temple itself.

ASTROLOGY.

WALLACE YATES.

IN considering the subjective Universe as One, and the objective Universe as many, we must concede that there must be a complete and orderly relation between the objective units in order to harmonize them with the subjective Unity. Science having been under the almost exclusive control of the church during the dark ages, it is no wonder that its trend was toward a separation of scientific studies into distinct branches supposed to have no relation to each other; for the church in Christian times has always taught that a great and impassible gulf exists between man and God, and consequently between the earth and the other worlds of the solar system.

But the trend of modern science, through its discoveries, has been towards a demonstrable knowledge of the correlation of all parts of the Universe; hence, the revival of Astrology in modern times—Astrology being a science of the relation between man and the sun, and the various planets of his system.

If we classify man into four grades of being—the physical, the passional or emotional, the intellectual or reasoning, and the intuitive or spiritual—we find that he shares with the planet the first, with the animal the second, while the third, or intellectual, appears to be largely a possession of his own. But the fourth, or spiritual, is yet but slightly developed in man—merely embryonic—and as this development is necessary to lift man above the many influences that affect him from the kingdoms below, we find him subject to vicissitudes of all kinds, such as afflict the animal and vegetable and great underlying mineral kingdom.

The accumulated evidence of the past, and the belief of all the ancient civilized peoples, and a large part of those still on earth, that man's course in the objective is recorded by the position of the sun and planets at his birth, is not to be lightly swept aside by terming it a vagary and superstition. But what can be said with truth of Astrology is that it is a science that is true only of undeveloped man, unconscious of his birthright to all the powers of nature and the control of the same. As long as he abases himself and bows before a God or a Fate or other outside power, so long will he be the puppet of outside influences, the slave of his environment; and judicial astrology will record the track along which the fates are destined to hurry him. But even a partial knowledge of himself, and an assertion of pure will, will enable him to avoid "the little arrows of outrageous fortune," and to measurably control his own destiny; and it is cases like these, where the human mind has shown its ability to control its own environment, that have falsified the predictions of an Astrology applicable to "a worm of the dust," and have brought that Astrology into disrepute with those too ready to condemn what

they do not understand.

Astrology has its uses, and by indicating the danger points in the life of the undeveloped man, has often induced him to brace himself up to defy circumstances, and so pass the critical point safely; while the fatalist or predestinarian, trained to truckle to an outside power, might have given up in despair.

When you know yourself, and have a full and abiding faith in yourself, you need no longer, in the words of Shakespeare, be "Servile to all the skyey influences That doth this habitation where thou keep'st Hourly afflict."

INITIAL THOUGHTS ON LAW.

M. LENA MORROW.

THE various kinds of manifestations and phenomena in life are governed by certain laws. These laws are related to one another and always operate harmoniously. In their individual sense they seem to be separate and distinct from each other, and are apparently antagonistic; but, taken as a whole, or in their combined sense, they are in reality one or a Universal Law.

The reader will bear in mind that we are not referring to statutory or civil laws. It is not within the province of legislative bodies to make a law. Laws are never made; they are only discovered. Laws are self-existent, self-evident, Eternal. Legislative bodies may make enactments, but not laws. Enactments are transitory, incidental, temporary, the reflections, the shadows of the real law.

Blackstone defines law as a rule of action. The law or the laws of life are the rules by which we work out the problems of life. The answer depends largely upon the factors used; the fundamental principles observed; and the extent to which we follow the rules.

One of the most important laws is the law of transmutation. From this law is evolved the idea of universal salvation—that evil is transitory, and good is eternal; that annihilation is an impossibility and an absurdity. When the soul discovers the real meaning of this law and works in harmony with it, then does the soul make true and permanent progress, and in the darkness it comprehends the light, and in the storm it realizes a calm.

The law of transmutation is a comprehensive law in that it involves the workings of other laws. It is both destructive and constructive. The law of transmutation is a paradox. A paradox is a universal truth. A paradox is beyond the limitations of time and space; therefore, the law of transmutation is an eternal, a universal law.

Aim to be the silent sunshine of Being, and not the noisy tempest and roaring cyclone. Govern from the apex of Being (the silent mind-spirit), not with unthinking speech and the lower sensual impulses.

[From "Proteus," by E. M. W., in "Notes and Queries"]

ALL FULFILLED IN MAN.

THE electro-vital body is not nebulous, hazy, cloud-like. It is possessed of far more exquisite sensitives than the present natural; a sweeter flesh, a richer blood, a nobler nerve fluid. If we should happen to meet such a one in our walks, we should say: His corruptible has put on the incorruptible, and his mortal the immortality; but we would say also: "Yet he is not a spirit, for spirit has not flesh and bones as he has." In them the protoplasm of the human frame will effloresce to a fineness of materiality, as far transcending the quality of the highest present man, as he is differenced from the lowest savage, and of them it will be said, "What manner of men are these, that the winds and the seas obey them?"

The elimination of the body and spirit of the Ego, the self-life, from the structures of the human constitution, will be the outcome of the next wave of evolution. Altruism then becomes the law of human nature, and evil vanishes as a scoll. This is the coming of the kingdom of God, or the kingdom of Heaven, which Jesus announced and was, and which seemed to Him about to dawn upon the earth at that time; for the Divine Vision takes no note of time, and a thousand years to it are as one day. This will be the Woman's Hour, when the legends of Eve and Pandora are replaced by a healthier scripture. It evolves a new growth for the aged earth, a new nature teeming with lovelier and loftier races, and a new Genesis for Man. None dream how fair man's coming estate will be.

On an ancient page, the words are written, "I saw a new heaven and a new earth, for the first heaven and the first earth passed away." It was the opinion of an incipient adept, whose writings are held of high repute, that the new mankind who are to inhabit the new earth of our Planet, would possess forms of electro-vital flesh. He termed these Celestial bodies. "There are," says he, "bodies celestial and bodies terrestrial, but the celestial has one glory and the terrestrial another, for this mortal must put on immortality, that mortality may be swallowed up of life." In these thoughts, he touched the fringe of the higher evolution that impends, for upon the verge of the conclusion of a grand World-Cycle, this partially human race stands balanced today. This orb, during the long period of periods for which its life has been in process, has rounded its cycle of labor, and is about to pass into Devachan.

We are now hearing the Musician's fitful preluding before the Divine strain begins. Then dawns the New Era, when mankind will be equal to destiny, and its collective life will be concord and song. Then Eden, Redemption, the Golden Age, and Kingdom of God, will be fulfilled in man.

Matter is the foundation of Mind; Mind is the spiritualization of Matter.

FRIENDLY CRITICISM.

To the Editor of the World's Advance-Thought:

IN your January number you copy from "Spirit Fruit" an article, headed "Lo, Here and Lo, there," which, while timely, is still open to some criticism.

The very presence of so many so-called teachers of social and spiritual truth, goes to prove that we are nearing the real and personal second coming of the Christ of Truth, Love, Wisdom and Power from on High. As men and women grow in knowledge and spiritual perception of the, so-called, miracles of the Bible, and its spiritual teachings, as they become able to see these things in the same light as did the men of old, who uttered the truths and performed the miracles, then and not till then has the purpose of religion been fully accomplished, reason added to faith, and the individual thought rounded out.

A Spiritualist worker here has said: "To be a true Christian one must be a Spiritualist as well;" and we might say of Spiritualists that they should be as truly spiritually minded as a true Christian. Thus the two could join hands as enlightened believers in the truths common to both Bible and Modern Spiritualism.

It is only too true that the spirit of commercialism is strong in modern spiritual movements, and yet there seems a legitimate right that the spiritual worker outside of the regular church should have a reasonable return for services rendered as well as those within it.

When God reaches man, in the scale of evolution, He can go no farther, except by working through him. This He does from centres to circumferences; and not each one separately learns the truth, but different centres are unfolded to appreciate certain portions of it, and through these the mass is leavened with the whole of Truth.

Thus it was in the days of Jesus at the first coming, and thus it will still be at his latter day coming. The special instruments are waiting, the field is made ready, and the time is at hand.

W. L. CUSHING.

The curse of life arises from a misconception of its significance. The curse of life is hell! This is a worse punishment than physical pain. We misspend our lives; this is hell. We develop the mine for paltry gems; explore old ocean's depths for pearls. We toil and strive for gold until the hand is worn and the heart is cold; we attire ourselves in purple and fine linen and strut forth in our gilded frippery on the narrow bridge of time between the two eternities; we despoil the thin purses of the poor to erect brazen altars and priceless fanes, when the whole earth is a sacred shrine, the universe a temple through which rings the voice of God and rolls the eternal melody of the spheres. This is hell. We are frauds because we are fools; this, too, is hell!

—Voice the of Magi.

MYSTIC HINDOO PARCHMENTS.

ROBERT WILLIAMS, electrical engineer of the White Horse mine, Boulder City, Colo., visited the University of Chicago lately to get certain documents translated which may throw light upon the secrets of the Hindoo mystics. They consisted of a parchment, covered with characters and signs, and a leather-bound notebook, filled with writings akin to the cursive Hebrew script. They had been the property of a Hindoo who appeared at the White Horse mine in a strange manner, stayed there two months and strangely disappeared.

The story told by Mr. Williams of the Hindoo is a strange one: "The man," he says, "appeared at the mine early this winter and asked for permission to go through it. He was alone, and no one in Boulder City knew who he was or how he got there. During his trip through the mine an accident occurred, and he was injured. I took care of him until he recovered, and after that he continued to stay, living underground with me in a room built in one of the mine's levels. I have seen him do things which I would not believe if I had heard another man tell of them. Frequently he would go to sleep with his eyes staring wide open, and then would fade away into thin smoke and disappear. Once, when I had just come into the room from an upper shaft, and could not possibly have been hypnotized, I saw him walk into the solid rock and vanish. About a month ago he disappeared, leaving behind his things and several note books like this. How he got out of the mine is a mystery. Every one who leaves the shaft gets permission from me, but the Hindoo simply faded away."—*Star of the Magi*

"The Star of the Magi" is always filled with excellent matter on a variety of subjects appertaining to occult science, art and philosophy. Price, \$1.00 a year. Address: 617 La Salle Ave., Chicago, Ill.

Communism pays just as any other truth-principle pays; just as truth-telling and honesty and straight-living and kindness and courage pays us, even though we die for them. One cannot price in exchange values the honor of men or the virtue of women, nor can we estimate in gold the market worth of communism. Though the path of truth and law lead through poverty and pain, it must none the less be followed by truth-seekers and law-abiders. For only by their toll has man become man, and only by their so doing can a fitting life ever come.—*Cosme, Colonia Cosme, Paraguay.*

Thoughts, like spectacles, magnify or diminish, or make us see things in various hues. How black a thought of anger will make everything look; and how sunshiny is a thought of Love to all our surroundings. All of Nature is in man, but he cannot see this until he knows himself.

NEMESIS.

DISLED by blind guides, in bondage to degenerate appetite, poisoned by vendors of garbage, inoculated by serum-worshipping quacks, poor mankind stumbles on recklessly to the surgeon's operating theatre or to an untimely grave—often too prejudiced and too mentally befogged to be willing even to listen to the warning voice of reason and entreaty. Sowing day by day to the flesh (by eating the bodies of the dead) and of the flesh reaping corruption,—living by the knife and perishing by the knife,—trampling upon humane, just, and merciful sentiment by ruthlessly slaughtering the weaker and more defenceless denizens of Earth, or by sanctioning their torture at the hands of legalized Inquisitors, Man, by his deeds is bringing down upon the human race the Nemesis which pursues the transgressor, and all who wantonly inflict injury and outrage.

The New Century is dawning! The world in its unrest and despair is crying afresh—"Who will show us any good?" Let us arise and dedicate ourselves to the work of proclaiming the remedy for this misery and discord. Let us exhort those around us to manifest obedience to Physical and Moral Law, to show regard for the lives, the rights and the claims of others, to search after Truth and the "way that leadeth unto Life." Then we may see Divinity becoming manifest in humanity, the groaning and travailing of creation may be hushed, and the glory of the Coming Kingdom will overspread the eastern sky.—*Sidney H. Beard.*

People who are called "rich" move about arrogantly, not speaking to their neighbors, because they fancy themselves superior. The real effect is that they lose their individuality. The real man is the dominant thought or organization of thought, and, if that is an error, the real man is not there at all, and his place in the body is occupied by a phantom—a thing that assumes to be a man, yet is not a man. This is a form of obsession, and here is unfolded the theory of control of evil spirits. The remedy is to dispossess the evil spirit and recall the true one.

We have just received the initial number of "Life," a monthly magazine, edited and published by R. A. Harris, formerly editor of the "Western Rural Press." Mr. Harris is one of the ablest writers on advance-thought lines. We hope that all of our readers will subscribe for this magazine. It is only twenty-five cents a year, and the first number is worth that. Address: R. A. Harris, cor. Court and Liberty Street, Salem, Oregon.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is fit to be a Freeman.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

WHO ARE LIFE'S VICTORS?

WHILE the voice of the world shouts its chorus, its
pean for those who have won;

While the trumpet is sounding triumphant, and high to
the breeze and the sun,
Gay banners are waving, hands clapping, and hurrying
feet

Running after the laurel-crowned victors—I stand on the
field of defeat,

In the shadow, 'mong those who are fallen and wounded
and dying—and there

Chant a requiem low, place my hand on their pain-knotted
brows, breathe a prayer,

Hold the hand that is helpless and whisper: "They only
the victory win

Who have fought the good fight and have vanquished the
demon that tempts us within;

Who have held to their faith unseduced by the prize
which the world holds on high.

Who have dared for a high cause to suffer, resist, fight—
if need be, to die."

Speak, history! Who are life's victors? Unroll thy long
annals and say;

Are they those whom the world calls the victors who won
the success of a day?

The martyrs or Nero? The Spartans who fell at Thermo-
pylae's tryst,

Or the Persians and Xerxes? His judges or Socrates?
Pilate or Christ?

—W. W. Story.

Co-operation is the universal law of life; exclusiveness is death. Nothing is, until it is conjoined with something else. All physical, mental and spiritual creations depend upon co-operation of all the elements in the universe. The co-operation of all humanity in Love and Wisdom is the ultimate toward which all lesser co-operative efforts are tending.

IT MUST BE DONE.

ALL are bound together in a spiritual web, and so organized that injury to one is injury to all. The world is one concrete whole, and has a soul as an individual has, and the soul of humanity cannot be fully emancipated until all are brought into the fold. While one is lost or in distress the happiness of the rest cannot be complete.

The only way to overcome evil is to make it good. Evil or imperfect people can only be gotten rid of by making them good. Dishonest people have to become honest; intemperate become temperate; impure become pure; the idle must become industrious; the filthy, clean. All evil must be outgrown, and good developed in its place.

This is the destiny of humanity.

An animal or any wicked, unfortunate person, is the result of a combination of circumstances and his guilt is his misfortune. It brings its own punishment in itself, and he needs help and assistance instead of punishment; though imperfect society feels that it is necessary to protect itself by inflicting punishment, and this may be so while all people are more or less criminal; but it is not necessary to exercise hatred or unkind or malevolent feelings toward the criminals caught in their guilt, for the exercise of such feelings is in itself criminal.

Crime or guilt or sin is always caused by inherent weakness—being exposed to stronger adverse influences than the moral nature is able to withstand.

It does not follow that we are to encourage people in their weakness. What we need to do is to cure them—make it possible for them to get control of themselves. The one who devotes his whole life to greed is as far from using his life properly as is the criminal.

BLACK GARMENTS.

BLACK clothes are worn much in preference to light colored ones because they can be worn longer without showing the dirt that clings to them. The black garments worn for weeks and months, and sometimes for years without cleaning, are just as filthy as one of pure white would be, and even more so, for black attracts all kinds of noxious odors, that white would not.

All shoddy goods are dyed black, for they can best be disguised in this color. Everything that is soiled or damaged in men's or women's furnishings is dyed black, and is sold at full price. Black (like the darkness in which sin hides) covers a multitude of cheats, dirt and disease.

Black belongs to the tempest, the cyclone, the burnt-out ruin. It has no place in joyous, pregressive life. It is the color of hopelessness, despair and superstition.

*
* *

THERE is a scientific reason for thinking good thoughts, and not thinking evil thoughts. The atmosphere of your thought prevades your entire being; dominating all the faculties of mind and all the organs of the body.

An evil thought generates a destructive aura, that permeates the being within and without, and creates disasters and diseases, and finally death; while a good thought generates a conserving, upbuilding atmosphere that creates health and happiness and guides and leads ever in the right direction for the being's best welfare.

*
* *

It is far better and easier to learn the true lessons of life, while all the faculties are clear and strong, than to wait until the bitter experiences of wrong living compel us to seek a better way, and that way is made harder to reach by the corruption and decay in mind and body.

SO SHALL IT BE TO YOU.

ALL life is an echo. If a man crushes, he shall, in turn, be crushed; if he hates, he shall be hated; if he torments, he shall be tormented; by being unmerciful, he breeds the influence that makes all conditions unmerciful to him; if he loves purely, all the pure will love him in return; if he seeks to be wise, all the Wisdom seers will seek to aid him. With the measure that he metes, it shall be measured to him again. There is no escaping this inexorable law of compensation; it may sometimes appear to be slow in its operation, but it inevitably operates.

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* *

Life and Death are the positive and negative poles of the Power of Love. Love is evolved between the play of Life and Death, as electricity is evolved by the action of the positive and negative. Both Life and Death have always existed. Life is the Organizer; Death is the Disorganizer. Life is eternal; Death is incidental. Life is ever present; Death is ever present.

*
* *

The error-bound think that the purpose of life is the worship of idols—dead ideas, money, old customs and precedents—and to inflict death upon everything that lives; the wise alone know that the purpose of existence is to exalt life, and to realize that the Power of Life in all its manifestations is the Central Source in operation.

* *

Did it ever seem to you as if somebody within you were opposed to your thinking certain thoughts and doing certain things that you had firmly made up your mind were right for you to do? What is that opposition within you? You may say: "Oh, that is myself." But which is yourself. Where do all these thoughts that you object to, and do not want, come from?

LIZZIE DOTEN.

WE take the following from the preface of "Poems of the Inner Life," by Lizzie Doten, published in Boston, Mass., in 1863. In the New Age (now dawning) the wonderful work of Lizzie Doten and Andrew Jackson Davis (both pioneers of Modern Spiritualism) will be appreciated at their real value by the members of the New Civilization.

"By the advice of those invisible intelligences, whose presence and power I freely acknowledge, seconded by my own judgment, I have given to this work the title of 'Poems from the Innermost Life;' for, aside from the external phenomena of Modern Spiritualism, which, compared to the great principles underlying them, are but mere froth and foam on the ocean of Truth. I have realized that in the mysterious depths of the Inner Life, all souls can hold communion with those invisible beings who are our companions both in Time and Eternity. My vision has been dim and indistinct, my hearing confused by the jarring discords of earthly existence, and my utterances, of a wisdom higher than my own, impeded by my selfish conceits and vain imaginings. Yet, notwithstanding all this, the solemn convictions of my spiritual surroundings, and the mental ties of interest still existing between souls, 'whether in the body or out of the body,' have been indelibly impressed upon me. From such experiences I have learned—in a sense heretofore unknown—that 'the Kingdom of Heaven is within me.'

* * * * *

"I have been acted upon decidedly and directly by disembodied intelligences, and this, sometimes, by an inspiration characteristic of the individual, or by a psychological influence similar to that whereby mind acts upon mind in the body. Under such influences I have not necessarily lost my individuality or become wholly unconscious. I was, for the time being, like a harp in the hands of superior powers, and just in proportion as my entire nature was attuned to thrill responsive to their touch, did I give voice and expression to their unwritten music. They furnished the inspiration, but it was of necessity modified by the nature and character of the instrument upon which they played, for the most skillful musician cannot change the tone of a harp to the sound of a trumpet, though he may give a character expression of himself through either.

* * * * *

"The influence of Poe was neither pleasant nor easy. I can only describe it as a species of mental intoxication. I was tortured with a feeling of great restlessness and irritability, and strange, incongruous images crowded my brain. Some were bewildering and dazzling as the sun, others dark and repulsive. Under his influence, particularly, I suffered the greatest exhaustion of vital energy, so much so, that after giving one of his poems, I was usually quite ill for several days.

"But from his first poem to the last—'The Farewell to Earth,'—was a marked and rapid change. It would seem as though, in that higher life, where the opportunities for spiritual development far transcend those of earth, that by his quick and active perceptions he had seized upon the Divine Idea, which was endeavoring to find expression through his life, both in Time and Eternity; and that from the moment this became apparent, with a volcanic energy, with the battle strokes of a true hero, he had overthrown every obstacle, and hewn a way through every barrier that impeded the free outgrowth and manifestation of his diviner self. His 'Farewell' is not a mere poem of the imagination. It is a record of facts. I can clearly perceive, as his spirit has been revealed to me, that there was a deep significance in his words, when he said:

"I will sunder and forever,

Every tie of human passion that can bind my soul to earth—

Every slavish tie that binds me to the things of little worth."

[The following stanzas are a part of E. A. Poe's final farewell to earth. It was improvised by Miss Doten at the close of a lecture given in the city of New York, Monday evening, November 2, 1863.]

Earth! O, Earth! thou art my Mother,
Mortal man! thou art my Brother.

We have shared a mutual sorrow, we have known a common birth;

Yet with all my soul's endeavor,

"I will sunder and forever,"

Every tie of human passion that can bind my soul to earth—

Every slavish tie that binds me to the things of little worth.

"Come up higher!" cry the angels: "come and bid farewell to earth."

I would bear a love Platonic to the souls in earthly life;

I would give a sign Masonic to the heroes in the strife;

I have been their fellow-craftsman, bound apprentice to that Art,

Whereby Life, that cunning draughtsman, builds his temple in the heart.

But with Earth no longer mated, I have passed the First Degree;

I have been initiated to the second mystery.

O, its high and holy meaning not one soul shall fail to see!

Now, with loftiest aspirations, onward through the world I march,

Through the countless constellations, upward to the Royal Arch.

"Come up higher!" cry the angels: "come up to the Royal Arch!"

Farewell! Farewell!

Like the tolling of a bell,

Sounding forth some funeral knell—

Tolling with a sad refrain,

Not for those who rest from pain,

But for those who still remain;

So sweet pathos would I borrow

From the loving lips of Sorrow,
Weaving in a plaintive minor with the cadence
of my song,
For the souls that lonely languish,
For the hearts that break with anguish,
For the weak ones and the tempted, who must
sin and suffer long;
For the hosts of living martyrs, groaning
'neath some ancient wrong;
For the cowards and the cravens, who in guilt
alone are strong.
But from all Earth's woes and sadness,
All its follies and its madness,
I would never strive to save you, or avert the
evil blow;
Even if I would, I could not,
Even if I could, I would not
Turn the course of Time's great river, in its
grand, majestic flow;
Grapple with those mighty causes whose re-
sults I may not know;
All Life's sorrows end in blessings, as the fu-
ture yet shall show.

From Life's overflowing beaker I have drained
the bitter draught,
Changing to a maddening ichor in my being
as I quaffed.
I have felt the hot blood rushing o'er its
red and rameous path,
Like the molten lava, gushing in its wild, vol-
canic wrath;
Like a bubbling, boiling Geyser, in the regions
of the pole.
Like a Scylla or Charybdis, threatening to en-
gulf my soul.
O, for all such fire-wrought natures let my
rhythmic numbers toll!
Vulnerable, like Achilles, only in one fatal part,
I was wounded, by Life's arrows, in the head,
but not the heart.
"Come up higher!" cried the angels;—and I
hastened to depart.

Farewel! Farewell!
Like a merry marriage bell,
Pealing with a tuneful swell,
Telling in a joyful strain,
With a whispered, sweet refrain,
Of the hearts no longer twain;
So no longer cursed and fated,
Fondly loved and truly mated,
I can pour my inspirations, free as Orpheus,
through my strain.
Gifted with a sense of seeing
Far beyond my earthly being,
I can feel I have not suffered, loved and hoped
and feared in vain;
Every earthly sin and sorrow I can only count
as gain:
I can chant a grand "Te Deum" o'er the record
of my pain.

Ye who grope in darkness blindly,
Ye who seek a refuge kindly,
Ye upon whose hearts the ravens—ghostly
ravens—perch and prey,
Listen! for the bells are ringing,
Tuneful as the angels singing,

Ring in the glorious morning of your spirit's
marriage-day,
When the soul, no longer fettered to the feeble
form of clay,
To a high, harmonious union, soars, elate with
hope away.
Where the iris arch of Beauty bridges o'er the
celestial skies,
Where the golden line of Duty, like a living
pathway lies,
Where the gonfalons of Glory float upon the
fragrant air
Ye who read Life's lengthening story, find a
Royal Chapter there.
Ye shall see how men and nations o'er the
ways of life advance;
Ye shall watch the constellations in their
mazy, mystic dance;
And the Central Sun shall greet you—greet
you with a golden glance.
O, for souls in Life Eternal let the bells in
gladness ring
Bind the wreath of orange blossoms, and the
wedding garments bring.
"Come up higher!" cry the angels—Let the
bells in gladness ring.

AID FOR THOSE IN NEED.

ARRANGEMENTS have been made whereby the
sick and distressed, or any one needing help
in harmonious unfoldment in any direction,
may receive assistance to help themselves by
writing to The World's Advance Thought, 193
Sixth street, Portland, Oregon, and stating
their needs.

The full name must be given, and a 2-cent
stamp enclosed for a reply.

No charge will be made in any case.

Those who desire this assistance are re-
quired to devote at least half an hour each
day to silent soul-communion, sending loving
thoughts to those sending the assistance; for
in order to get the assistance, there must be
mutual reception between the giver and the
receiver and unless the half hour is stead-
fastly observed, the law will not be fulfilled
and the desired result will not be accom-
plished.

There is something in that strange power
by which a man can read the past on a lock
of hair or a scrap of handwriting. These are
the new powers entering into the life of man,
as man enters into the life of spirit. Where-
as, a few years ago those powers were the
belongings of but a few—the mystics and the
sages—they are now coming within our ordi-
nary humanity. It is the coming of the King-
dom of God among men.—*Rep. Heber Newton.*

Physical birth comes by separation; spir-
itual birth by union. The Immortal State of
Consciousness is evolved by blending all
souls together in Divine Love within the being.

WILLIAM TEBB, LIBERATOR.

DR. WM. TEBB, President of the London Society for the Abolition of Compulsory Vaccination, who for thirty years has been investigating the effects of vaccination, and through whose instrumentality compulsory vaccination was abolished in England, was in this country in '98 to secure the same result for us.

In a copyrighted letter to the New York Journal, Mr. Tebb says: "Vaccination does not prevent smallpox. Vaccination does not mitigate smallpox. In all outbreaks of smallpox the first to suffer are generally those who have been protected by vaccination. Vaccination, therefore, is a sin against nature, and compulsory vaccination is a crime against humanity."

To the question, "What disease have you in your experience known to be conveyed, or occasioned, or intensified, by vaccination?" sent out by Mr. Tebb, two hundred and thirty-two medical men replied, so that forty-three diseases were summed up.

For refusing to have his youngest daughter vaccinated some thirty years ago, he was brought before the courts and fined thirteen times. In his investigation of this subject he has circled the globe twice, visiting en route almost all known countries. "I have proved beyond doubt," he says, "by personal inquiries in various countries where leprosy is increasing, that the increase is largely due to vaccination. When vaccination is given up, measles, scarlet fever, mumps, and all children's diseases will diminish in violence, and there will be a smaller death rate as the strength of the children will not be impaired by resisting the intrusion of the poison which always accompanies the vaccination lancet."

"A great many incurable diseases have been widely propagated by vaccination. I gave plenty of evidence to this effect before the Royal Commission."

Concerning the new lymphs, he says: "There is abundant evidence produced to show that these vaccines have no advantage in point of safety over the now discredited arm-to-arm virus. Lord Lyon Playfair, the eminent scientist and politician, has publicly stated that 'no epidemic can withstand thorough cleanliness,' and this opinion is held by all enlightened students of public life."—*Rockland Independent*.

A United States soldier, writing from Tien Tsin to a relative in Rockland, Mass., says of the Chinese: "They eat grasshoppers, dogs, cats—in fact anything they can swallow. No wonder the plague exists among such heathens." [We know of nothing more filthy than the favorite food of the Christian flesh-eater—the pig and the chicken. Dogs, cats and grasshoppers are far more cleanly. And as far as the plague is concerned, the Christian flesh-eater has nothing to boast of over the Chinaman, with the chronic plagues of cancer, consumption, scrofula and other filth diseases that he absorbs with his murdered food.—Ed.]

VACCINATION TYRANNY.

I WANT all my readers to take note that this practice of vaccination does not come in the line of healing one of disease. It is that new department of therapeutics, if it can be said to be a part of therapeutics at all, that poisons your system in advance to guard against a remote possibility of disease, remote except in epidemics, and, even then, is not so near as most imagine.

It seems to me about as absurd as it would be for a surgeon to break and set my leg in order to protect from another break in the same place. Of course, you can readily see that the danger would be greater in the second than in the first case, on account of weakness at that point, and the weakness communicated to the whole system. Every part affects a part. A little sore on the end of the finger, even, will make one sick all over.

And so it is not at all strange that the common people should begin to assert the inalienable rights of the individual, and declare that no man has any right to force poison into their systems under the plea that "public health" demands it, since their body is their own while in health, to do with as they please, as their conscience is their own to worship God as they please or not to worship Him at all.

By the way, it is interesting to know that those poor innocent calves, which they inoculate with small (not cow, for they can't get it in its original Jenner form any more) pox virus, making their lives wretched for weeks to minister to the vanity and ambition of man, after the pus (I believe Dr. Osgood says it isn't pus) are killed and put upon the market for first-class veal. Shades of our ancestors, what next?—*Rockland (Mass.) Independent*.

Fifty years ago the enslaved human animals in America were regarded just in the same manner by the purblind teachers of Christendom, as the sub-human animals are today. The fact that they could both feel and suffer, and that they manifested love of life and freedom, was ignored just in the same way—because their skins were black. Biblical texts by the dozen were also quoted in support of the enslavement and exploitation of these weak and defenceless fellow creatures of ours. Before many years have passed away religious leaders of to-day will be compelled by the growth of public opinion to grasp the fact that other animals than human ones come "within the scope" of the Divine regard, benevolence, and care—even if they do not happen to be born with four legs instead of two.—*Herald of the Golden Age*.

Verdade e Luz, (Truth and Light), Sao Paulo, Brazil, is one of the best of the Portuguese papers devoted to Spiritualism. It is published fortnightly and has a circulation of six thousand copies.

VIVISECTION.

THE proof that vivisection, under the pretence of seeking relief for humanity, is a colossal sham, stares us in the face. We now know beyond doubt or cavil that when these men, who tell us with their tongues in their cheeks, that they would "sacrifice a hecatomb of brutes to save the pain of man"—have it in their power to "save the pain of a man"—operation or inoculation which is to advance science—they do not spare him.

We have the public admission of the German government, in Parliament, of the truth of the very heaviest of the charges of "human vivisection" ever made (or conceivably to be made by the imagination of man) against these vivisectioners. These "enthusiasts of humanity" stand convicted of having done to men, women and children wrongs so cruel, so barbarous, that the bitterest misanthrope, the most brutal ruffian would turn away in disgust if asked to repeat them. No disease is so permanently and hopelessly destructive, but they will convey it to innocent babes to poison their whole existence. No penalty of sin so foul but they will pass it on to pure and innocent girls. From their own confession in both France and Germany we know that they plant cancers in the breasts of women when lying insensible under chloroform, and introduce leprosy into the veins of the orphan boys.

If the reader doubt the truth of these charges let him read the official proceeding in the Prussian Diet on the 5th of March, of which we gave a resume in our last number. —*The Vegetarian.*

If every time we think of any one who has a weakness, or who has wronged us, we would send him or her a good thought, in a little while he or she would become better, and it would aid in our own advancement. The rough block manifests the angel, in degree to the sculptor's wisdom. We grow in happiness only by diffusing the light.

It is not a question of how much your soul will be worth after "death," but how much is it worth here and now? Be not deceived about going to Heaven." Health, Life, Peace, sound sleep, happy dreams, good digestion, and free and unforced action of all the organs of the body—these are the joys of Heaven. —*Thee Word.*

"The Book of Genesis," translated out of the original tongues by a minister of the New Dispensation. Price, 15 cents. Address: Secretary, Order of At-one-ment, 3 Evelyn Terrace, Brighton, England, G. B.

"The Good News," a new religious monthly, edited by Fred Deem, Columbus, Kan. Price, 50 cents a year.

"BOARDS OF HEALTH."

ONE death resulting from blood poisoning, and the serious illness of a score of children attending the Hoyne and Kinzie schools, Chicago, are attributed to compulsory vaccination, conducted by the city health department.

In the State of Connecticut, since the establishment of the State Board of Health, the average mortality, as reported in the tables, has stealthily increased, till it is now fifty per cent. higher than before.—*American Medical Journal.* [What else can be expected when the doctors who compose the Board, study disease, instead of health, and whatever is cultivated grows. The Boards of Health are all in favor of inoculation with virus, anti-toxine, etc., and these poisons increase diseases.—Ed.]

C. C. Goodwin, in "Munsey's," says of Joseph Smith, the founder of Mormonism: "He was a gypsy in character, intent chiefly on obtaining advantages without labor. His first prompting seemed to be a lust for money; his second, for power, and, when he prospered, the animal within him materialized and thenceforth dominated his life." [This picture, as given of the Mormon leader, would also apply to the average Christian leader, without the least alteration.—Ed.]

All will want to read Moses Hull's latest book, "The Christs of the Past and the Present." It is a comparison of the "Christ Work or Mediumship of Biblical Messiahs, and the Conditions They Required, with Similar Manifestations in Modern Spiritualism." Price 25 cents. Address: Moses Hull, 72 York street, Buffalo, N. Y.

"Reincarnation," by E. D. Walker (revised and edited by News E. Wood, A. M., M. D., Editor of the "Star of the Magi"). A book that defines and explains Re-incarnation. Price, 50 cents, in leatherette; 30 cents, in paper. Address N. E. Wood, 617 La Salle Ave., Chicago, Ill.

"Evolution of the Individual," by Frank Newland Doud, M. D., is one of the most sensible books on this important subject that we have yet read. Price, \$1.00 a year. Address Reynolds Publishing Co., 53 State Street, Chicago, Ill.

The world is enslaved—rich and poor alike—to errors and delusions, and gives all its substance of life and property to the maintenance of that which leads to disaster, destruction, disease and death.

Send for the "Dawn of Death or the Golden Age of Immortality," Adiramled's latest work. Price, 50 cents. Address Adiramled, Wyoming, Ohio.

THE STAFF OF LIFE.

Now we have Fitzsimmons, the prize fighter, telling us that neither bread nor meat is the staff of life, but fresh air—that great strength comes from deep breathing. Sandow, the strong man, says the same. Dr. George W. Carey, one of the new scientists, says that all things in the material world are largely concentrated air, and are mainly built up from the atmosphere. Thus the saying of the ancient sage, "The breath is the life," is being proven true.

It is only when man breathes fully the breath of life into his nostrils that he becomes a "living man." The less the capacity to breathe fresh air, the nearer death man is.

Bad breathing is the beginning of every vice and crime. The landlords of the slums and the sweat-shop bosses are crime-breeders.

Send a man from the stifling city air to the mountains for a few months, and note the change in his appearance in that brief period.

A very handsome, new edition of the "Life Booklets," by Ralph Waldo Trine, has been published by Thomas Y. Crowell & Co., New York. There are three of these booklets—"Every Living Creature, The Greatest Thing Ever Known, and Character Building Thought Power." The three for only \$1.00; 35 cents a volume. Any one who will put into practice the beautiful teachings they contain, would not exchange the resultant happiness for a fortune.

We have received several numbers of "Cosme Monthly," the little paper published by the Cosme Colony, in Paraguay. It contains many interesting items about the Colony. Cosme is a co-operating settlement of English-speaking people, holding as principles communism, home-living, and teetotalism. The price of the monthly is one shilling (25 cents) a year. Address: Colonia Cosme, Paraguay.

"The Pilgrim's Path," by Rai Salig Ram Bahadur, is a booklet (pocket size) containing valuable spiritual lessons for all who are seeking the Life, the Way and the Truth. Address Esoteric Publishing Co., Applegate, Cal. "The Occult and Biological Journal," published monthly by this company, is meeting with deserved success. Price, \$1.50 a year; 15 cents a copy.

"The Radiant Centre" has donned a handsome new dress, and now appears as a 24-page magazine. All lovers of the true and the good should become acquainted with Kate Atkinson Boehme's excellent monthly. Price, \$1.00 a year (foreign, \$1.25); 10 cents a copy. Address The Radiant Centre, 2016 O Street, N. W. Washington, D. C.

Abby A. Judson is one of the most earnest and most spiritual workers for the Spiritual Philosophy. Her recent soul-stirring letter in the "Banner of Light" on the Whole-World Soul Communion, has called out much favorable comment, and has added many to the ranks of Soul Communionists.

The Authors' Club, of Minneapolis, has sent out the first number of its new monthly magazine, "The Stub Pen," Frank Dewey Redfield and Laura B. Fitzgerald, Editors. It is full of short, interesting articles and stories. Success to it. Price, 50 cents a year. Address The Stub Pen, Temple Court, Minneapolis, Minn.

"The Magnetic Leader," William D. Jones, editor, is one of the best of the magazines "devoted to Magnetic Healing, and the study of the New Psychology." Ten cents for a sample copy; one dollar a year. Address: the Magnetic Leader Publishing Co., Bloomington, Illinois.

We acknowledge receipt of the Financial Statement and Report of the Order of the Golden Age, for the year 1901. The prosperous condition of the Order is evidence that humane and Vegetarian ideas are rapidly extending their good influences.

"Let," a journal of Mental Science, W. Sidney Fertig, editor and publisher. Many will be led to the light by this paper. Price, 50 cents; 5 cents a copy. Address W. Sidney Fertig, 1900 Washington Ave., South Minneapolis, Minn.

"The Voice of the Magi," the organ of Hegila Magi, Independent Order of Melchisedek, contains many gems of Truth. Monthly; 50 cents a year. S. Magee, editor. Address E. H. Adams, Publisher, 1108 Main Street, Kansas City, Mo.

The Utah legislature has passed the anti-vaccination bill over the governor's veto. Every State legislature in the Union should do likewise. Freedom and compulsory blood poisoning cannot exist in the same atmosphere.

"La Lumiere," of Paris, celebrates its twentieth anniversary. We congratulate Mme. Lucie Grange for so courageously maintaining the standard of the New Spiritualism and Soul Communion through all these trying years.

"Spirit Mothers and Astraea" (companion papers) Olivia Freeloove Shepard and E. Pauline Thorndyke, Editors. Price, 50 cents a year. Address "Spirit Mothers," Decoto, Alameda Co., Calif.

"The Light of Truth" holds high the standard of true Spiritualism. Price, \$1.50 a year; 5 cents a copy. Address: Light of the Truth Publishing Co., 305 and 307 North Front Street, Columbus, Ohio.

"THE JOY THAT LEAVES ONE HEART UNBLESSED WOULD BE FOR MINE TOO SMALL."



WE MUST BE PURE.

ALICE ESKEL.

WE must be pure ere we can enter in
The Light of Lights, the Innermost of Peace;
No scars can mar the exquisite outlines
Of jewels that adorn the Crown of Life.
Nor shadows dim their sun-lustrous splendor.
Watch, then, O man; the slightest thoughtless act
May spoil your Gems that else had been perfect.
And close to you the peerless Gates of Bliss.
That open to the touch of Perfect Love!

REALIZATION.

The above is the name of a new periodical devoted to the Philosophy and Methods of the Higher Attainment, Psychic Science and individual unfoldment. It is an entirely new departure, being Special Treatises upon Special subjects and has attained a preeminent position. Send for free descriptive matter.

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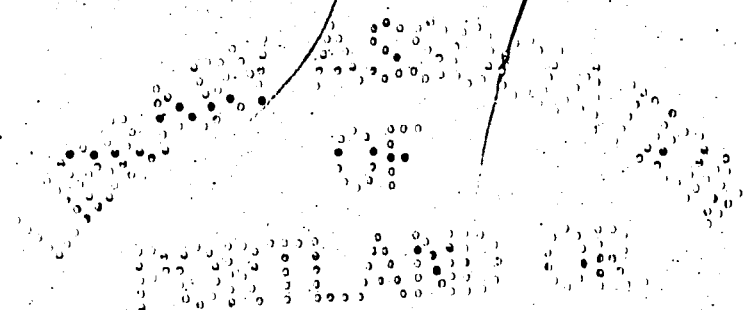
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Remember Whole-World Soul Communion on the Twenty-Seventh of Each Month.

vol. 14, no. 5 ✓

APRIL, 1901.



The World's Advance-Thought AND THE Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought, unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:48 p. m.
Augusta, Maine	8:08 p. m.
Boston, Mass.	8:28 p. m.
Baltimore, Md.	8:08 p. m.
Burlington, Vt.	8:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	8:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	8:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	:48 p. m.
Frankfort, Ky.	2:38 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	8:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.

Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, Newfoundland	8:38 p. m.
San Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
Spanishtown, Jamaica	3:36 p. m.
Siqui, Bahr, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:23 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

HERE AND HEREAFTER.

"In the corrupted currents of this world
Offence's gilded hand may shove by justice;
And oft 'tis seen, the wicked prize itself,
Buys out the law. But 'tis not so above.
There is no shuffling; there the action lies
In its true nature; and we ourselves compelled,
Even to the teeth and forehead of our faults,
To give in evidence."

ALL WHO DESIRE TO MAKE THE WORLD BETTER AND HAPPIER

SHOULD OBTAIN

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THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

April, 1901.

PORTLAND, OREGON.

Vol. XIV, No. 5 —New Series.

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PEACE MAKERS.

(Lovingly dedicated to Mrs. Lucy A. Mallory.)

M. G. T. STEMPEL.

IMMORTAL are the peace makers
Who unto Peace attain,
And make their lives havens of rest,
Where peaceless souls may gain
A little respite from their woe,
And learn of God while doing so.

Immortal are the peace makers,
Those who bring harmony,
And scatter it about the world;
Those who in all things see
The bright and beautiful and true;
Who always find the best in you.

Immortal are the peace makers!
The sons of God are they,
Perfected by eons of time;
Making themselves each day,
Temples in which their God may dwell,
That adversaries cannot fell.

SLAVES.

PEOPLE are slaves, who hug their chains with
the hope that some day they will be made of
gold. Slaves always want tyrants to rule over
them; hence, we have tyrant doctors, tyrant
political and society bosses, tyrant ministers
and tyrant Gods.

Men and women do not want the "Truth"
that shall set them free. They prefer to be
owned, body and mind-spirit by slave drivers.
And the worst of it is, they hate with a deadly
hate all those who have emancipated them-
selves and would seek to set them free.

ALWAYS AT THE CENTER.

THE unprogressive man looks around him and
sees that the horizon limits his vision and
hastily concludes that there is nothing beyond
it, but just as soon as he progresses he finds
that the horizon moves with him and that,
while each horizon may be limited, the num-
ber of horizons he sees in his progress are lim-
itless. Thus it is with Life; its horizon has
no beginning or end. When one comes to
where he supposed was the end of his horizon,
he finds it to be but the center from whence
he sees another horizon, and so on without
end. The progressive one is ever finding new
Centers of Life—more Infinite Power.

No matter where one goes, what one does,
he or she can never get away from the Center
of Life.

* *

The greatest danger to our welfare may be
hidden in that which we ignorantly cultivate;
the deepest joy may be involved in the cultiva-
tion of that which we ignorantly despise. The
flesh we blindly ate for dinner today may have
sown in us the seeds of cancer or consump-
tion that will make our whole life a torment;
the new thought that was offered to us yester-
day, and that we rejected with contempt, could,
if accepted and cultivated, have made our life
joyous. We reject Wisdom, and lo, we must
eat the Dead Sea apples of ignorance and
discord; we reject Love, and lo, the poisonous
Upas tree of hate makes all our life a Hell!

* *

Just as a chimney that is full of soot is in
most danger of catching fire, so one who is full
of error is in most danger from the inharmoni-
ous thoughts floating in the atmosphere
around him.

LOVE, THE ONLY SALVATION.

THE three cardinal doctrines of orthodoxy, essential to be believed in, in order to be saved from the 'endless Hell are these: Join the church; believe in the Scriptures as the infallible word of God; and believe that Christ died for you to save you, a sinner, from Hell.

Jesus himself never mentioned these doctrines as essential to salvation, in any of His teachings. In answering the lawyer he made Love the essential to salvation: "Love God, love your neighbor and keep the commandments." And this (Love)—the very essence of Christ's teachings—is now being reiterated by all who have left the orthodox church, and they are being held up as outcasts and reviled for doing so.

The church creeds and priestly doctrines are founded on the teachings of the apostles, which gives them a very unstable foundation, for the apostles themselves did not fully comprehend the spiritual teachings of Christ, for they were looking for a literal, instead of a spiritual kingdom.

We cannot judge of a future, higher and nobler phase of evolution by a past and present, lower and ignoble phase of evolution. On the selfish, animal plane, life lives upon life, and the world is a Hell of torment to live in. From this low plane it is impossible to conceive of a state of consciousness where Love rules, until one emancipates himself from the selfish, animal disposition. The animal man always judges everything from the point of view of the past and present. Only the spiritual man is capable of realizing by his soul's intuition a future of Love, Peace and Happiness.

*
* *

The Old Order will pass away, and its adherents will be like fish out of water, for some time, until they become accustomed to the new atmosphere. Some are already prepared; they are the pioneers—they who make the way possible.

EACH INTO EACH MINGLES.

WHEN we maintain that the Supreme Source or God is the Life of all things, then we assert that which cannot be controverted; and that that Life Principle is operating in discarnate as well as incarnate spirits explains the unity and co-operation of all Life.

Everything in all channels of thought and fields of endeavor is accomplished through the co-operation of discarnate and incarnate spirits, and their dual labors are so perfectly blended that they appear to be as one.

So perfectly interwoven are the inter-blended labors of incarnate and discarnate spirits, that only those who have risen to a high spiritual state of vibration can separate the work of incarnate from that of discarnate spirits.

When we see evil, evil discarnate spirits see evil through us also, just as our left eye sees the same scene equally with our right eye, for both eyes see alike, although each eye has, so to say, its own individuality.

Discarnate spirits within our atmosphere think on our plane of thought, for thought affinity links them with us. The life of sensual, incarnate and discarnate spirits is here in this world and nowhere else; hence, they know nothing of a spirit world. Sectarian discarnate spirits are working for exactly the same aims as sectarian incarnate spirits.

The real Life of the Supreme Source in the spirit is Love and Wisdom and when we make our instrumentalities receptive to this Intelligence, we are God manifest in the flesh. Love and Wisdom apart from an instrumentality is unthinkable.

*
* *

How very narrow the horizon of the ignorant is, is shown in this—that they are always asking in this boundless universe: "What can you give us in place of our creeds and our greeds? We have the acme of possibilities, and outside of them there is nothing!"

FOR SELF PROTECTION.

PEOPLE would object to eat food prepared in a pig trough or in the gutter, but food prepared by one in a fit of anger, or by a drunken, sensual cook is filled with as much filth (although invisible to the physical eyes) as if it were prepared in a filthy vessel.

For our own protection we need to work for the redemption of every human being from ignorance, vices and passions, for this mental-spiritual filth enters into all works and all surroundings.

Just imagine for a moment the filthy, evil elements that enter into the flesh food of the race, through the brutal and murderous men employed in the slaughter houses! Is it any wonder that human beings sometimes feel as if they were in the clutches of Hell itself, when they absorb this devilish leaven three times a day.

There should be a stringent law enacted forbidding the exposure of food that is on sale. The prevalence of certain diseases is due to eating food so exposed, without washing it.

*

* *

The very foundational doctrine of the orthodox church is that Jesus was the only Son of God; but he himself denies this; he said that all were Gods to whom the word of God came. St. John, Chap. 10, verses 31 to 36, inclusive:

"Then the Jews took up stones again to stone him. Jesus answered them: Many good works have I showed you from my Father; for which of those works do you stone me? The Jews answered him saying: For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, "Is it not written in your law, I said, ye are Gods. If he called them Gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God."

SLOW EVOLUTION.

THE persistence of creeds and the financial prosperity of church organizations are merely due to the ignorant belief that one can compromise with Deity; that by payment of money and the recital of cut-and-dried prayers, one can obtain an entrance into Heaven.

Money and prayers can never take the place of Love, Wisdom and Justice, for this Supreme Power cannot be put into operation short of right living in all the relations of life, and it does not save people from diseases, disasters and all the torturing consequences of wrong thoughts and evil acts. Notwithstanding that the daily experiences of the "believers" tell them that this is true, they go on in the same course, hypnotized by their old errors, and act like people in dreams who have no conscious volition of their own.

The progress of the mass of the people in right living—who live on the animal plane of life—is therefore very slow, and is symbolized by the movement of the glacier to the ocean, which simply moves at a snail's pace, by the power of the law of gravity, until it is broken up and cast into the sea.

Humanity must wake up and realize that the nightmare of existence is all of its own making. It comes from loading day by day the mind with the agonizing burdens of cruel, lust-and-greed-bound thoughts and acts. Salvation, here and hereafter, is in rejecting the old, ignorant errors, and in seeking Wisdom.

*
* *

The cleaner and better kept the instrument, the better the force can operate through it. It is not the fault of the steam if it cannot make the rusty and neglected locomotive go. The purer we make our mind, spirit and body, the more readily can the Innermost Source operate through us. The eating of flesh and blood, the use of tobacco, the drinking of liquor, the exercise of the bad passions, create impurities within the being that are inimical to the Innermost Source operating through us and making our life happy.

THROUGH ALL THE AGES.

M. A. REED.

THROUGH all the ages I wandered an exile, seeing and yet not perceiving.

Much greatness may lay at the door of men, but who was the founder of that greatness?

What is that elastic, ephemeral, something that widens and deepens, and stretches away into infinitude? Elastic; yes, so elastic that beyond the highest and wildest imagination it wanders. Who is this wandering Exile, this Pilgrim? From whence and whither snow-flakes falling from upper air so pure and white? Are you a prognostication of higher birth? What power shaped you so beautiful with your heart of fire, and sent you wandering down to earth, to cover all its deformities? Ah! you, too, are at a loss to know what your mission is, how and why you are here.

I am, I know; but who I am and what I am and whither drifting, to what final end or consummation, I know not!

I know that I am immortal; that through aeons of time I have been linked by an endless chain of certainty and uncertainty, of evolution and revolution, of carnate and incarnate of mystery, ever and always! Creeping, walking, riding, resting; assured ever of a never-ending onward and still onward, from protoplasm to man—vain, inglorious man—and then to what?

Am I the same entity that started when the morning stars sang together? Yes; the same. Through cycles I have come along, rising and falling with the tide, ebbing and flowing; sometimes in rhythmic measure; sometimes in octave grand; sometimes in the waterfall or glowing sunset; sometimes in the rolling thunder, or the tornado's crash, or the mountain torrent, the scorching sunbeam, but always the same indestructible Cosmic Energy.

MORAL SELF-CONTROL.

J. H. LUCAS.

A VERY great part of the unhappiness and disease in this world comes from the want of self-control. If all would earnestly strive to reach a condition of self-control, a very advanced state of society, as well as individual progress, would speedily follow. Peace and good will would immediately ensue as the legitimate result of such mental and moral transformation.

When the reins are given to morbid appetites inordinate desires and the passions, there is an ignoble surrender of the higher self; that self which bears the image and presents the likeness of the Infinite Spirit.

When we have a true conception of the dignity of man, his extraordinary possibilities and exalted destiny, we are filled with admiration and hope; but, again, when we look around and see multitudes ignoring and suppressing the good in themselves, and even reducing the

highest and best in them to servitude to the lowest and worst, in the unrestrained turbulence of passion, a feeling of regret and discouragement is ready to assail us.

It is true, the world, in a way, can see the evils of which we speak; and yet, anger, malice and greed with their hordes of undesirable progeny, in the religious, social and business world, run riot.

Instead of cultivating these vices and passions all who wish to rise to higher planes of true living and enjoyment should seek to gain self-control, and bring all the powers of the inner life under the sweet influence and sway of kindly forbearance. Cultivate gentleness and charity with all diligence; the sweet incense of Heaven is in them. Malice is a monster of hideous mien!

Anger is outrageous, and has often resulted in discord in families, broils and litigations among neighbors, and it has precipitated whole nations into destructive wars.

The harvest resulting from the cultivation of anger, malice, greed and the spirit of retaliation is fearful to contemplate—as the past history and present state of the world abundantly testify.

How many thousands of hearts are at this very moment bleeding in secret because of the poisoned arrows shot at them from the bow string of anger.

So long as anger reigns, you are a slave; freedom is impossible; therefore, cultivate that Charity which thinketh no evil, and thereby will be developed within you that serene enjoyment, fellowship and communion with exalted influences, and the power which enables one to overlook all enemies of the flesh and spirit.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

Universal Self-Control would banish all selfishness, worry and anger and malice. It would repress evil desires, uproot all envy and jealousy, and establish the benign reign of the Kingdom of Heaven on Earth.

CONCENTRATION.

W. P. PHELON, M. D.

THERE is much said about concentration at the present time, especially by those who claim for themselves some advancement along the lines of the Higher Thought.

It has become a catch-word and a fad, to be mouthed by every pretender or ignoramus, who desires by idle words to establish a feeble reputation. It comes about then, that there is a concentration that is potent; and a pretended concentration that is the worst kind of diffusion, waste of power and absolute loss.

When we think of something we would like to accomplish, and our thought only goes as far as: "I wish it were so," then the whole potency is emasculated and the thing that might be, fails to be of consequence on the plane of force.

The wish ceases to be the father of desire, of beginning, progress or accomplishment. To succeed, the wish must be will, and will must develop conditions of success on all planes. Very few persons ever carry forward persistent concentration. The Persian adage: "If you see a falling star, and can voice a wish aloud before it stops, that wish will come to pass." This saying is based on the underlying principle of all spiritual and mental action—continued concentration. Unless the wish is being constantly held in mind, it would not be possible in so short a time to recall and voice it. If the thought is so carried it will, by its own potent forcefulness, bring about the thing desired or longed for.

We may carry earnest thought for achievement in our mentality and when the present stress has seemingly ceased, we let go and the holding passes away. There remains no mental nucleus nor center around which soul force can gather potency, in fact the command: "Pray (that is demand) without ceasing," is disobeyed and we have injured not only our own ability to do and perform, but have passed the favorable moment, when the Heavens opened, and the gift and the ascending word of the Father could have been heard by us, and accomplishment would have been fully ours on all planes. Like the caged squirrel who essays to try his revolving wheel by keeping on the jump; we have not held on and have remained always at the bottom. Whereas, if we had laid hold with a tenacious grip we could have been at the top at least half the time. If we had the power to stay the wheel when we were on the top, then all the advantage of those who steadily stand at the head will accrue to us.

There is but one path to this condition, and that is concentration. It makes no difference what name you call it by, or what method you use to produce results. The underlying power and principle is the centering of force, as when we build a dam across a river, increasing the volume and weight of piled up water, until the purling brook is capable of setting a thousand pieces of machinery in motion, or in this latter day of knowledge a dynamo demands still more concentrated potency out of the atmosphere, and it gets it in a most wonderful demonstration.

Concentration is the first step, and transmutation the second. It is possible for us to train ourselves to carry two or three lines of concentration more or less distinctly at the same time. Whether this is the best method or not is an open question. But we do know that persistent forceful concentration of all the self-potency will bring its results, to a greater or less degree, up to a perfected conclusion.

Concentration is the unchanging holding of a thought, and the constant infusion of the power that wills accomplishment. Whether consciously or unconsciously it is always the same thought and the same word, "The word is from God, is God," manifesting in the flesh. So

far as we make ourselves a part of the word, so far do we become concentrated.

[This number closes the first volume of Dr. Phelon's "Temple Talks," and those who desire to receive any more should send subscription at once to Dr. W. P. Phelon, 509 Van Ness Ave., San Francisco, Cal.]

ETHICAL REALIZATION—ITS IMPORTANCE.

JOHN P. COOKE.

By the "Ethical Realization" I would call the attention to the vital importance of not permitting the wish for the good to die out and fade away in the mere wishing. Thought is not the realization, which is required. With the inner light (or "Source"), of the true life, comes the shadow of thought, and this thought force is the guiding power to our spirit, for good or evil.

The proper domain of ethics lies in the voluntary actions of persons—individual wills—standing in relation to each other. Voluntary actions spring from a feeling founded upon a thought. The person is a unit, and in that consciousness are involved thought, feeling, and will. As Ex-President Thomas Hill, of Harvard, has said: "The errors of ethical systems have arisen largely from the neglect of this triple aspect of personality. For example, the theory of the moral sense has built too exclusively upon the emotions awakened by the perceptions of rights and duties, to the neglect of the intellectual conditions upon which the conception of right and duty rest. Again, those who have defined right as mere obedience to law have looked at the will alone, neglecting both the sentiment and the intellectual analysis of the reasons for law. And those who have sought to refer all duty to the will of God have only added the element of emotion to that of action, and have neglected to observe that the will of God must act in accordance with his perfect wisdom and perfect holiness."

The ethical idea must be realized, externalized, out of the mind, in order to be fruitful. This principle cannot be too firmly seized. Those whose hearts are devoted to the good, will seek to bless their fellows.

Whatever a man realizes for good, in this way, he can bear with him to help him in the beyond. He establishes a claim upon it, and it assists him, it nourishes his soul to eternity.

Let him hold Truth in the spirit of Truth; ever subject to the wise revision of the Wisdom and the mighty Will of the Eternal Goodness.

This is the view; seeing the Inner Light of God as the Wisdom which transcends the universe, while the outer rays of His Light are the attraction upon whose lines the perfected creations are built and held. Thus the universe

is spiritualized. This view gives us a throbbing, living world, not a hollow hope. The Living Presence, the Conscious Spirit, the Pervading God. The world is transfigured in His Light.

As Fichte said: "The dead, inert mass which choked up space has vanished, and instead thereof flows and waves and rushes the eternal stream of life, power and deed. All is quick, all is soul, and gazes upon us with bright spirit-eyes, and speaks in spirit-tones to the heart."

To the eye of the spirit, the enlightened mind, the universe is not a past product of creative effort which, once produced, subsists by mere conservative power, but is a present, momentary, continuous production. The life by which it subsists is not a relic of some former work, long since created and completed, but an ever new creation, "a divine improvisation."

Dr. Hedge said: "The universe is new-born continually, birth everlasting out of the bosom of self-existent, original being. The old types remain, but the substance is new evermore; an external generation from the Lord; life welling forth in measureless efflux, fresh from the heart of the Living God; a beginningless, endless procession of self-communicating Love."

Enlightened thus with the knowledge of the Living God, we can never feel alone in the world, for the world itself is the ever-present garment of God veiling His Light to mind and heart. If we say: "Surely the darkness shall cover me," we look within and there we shall see the Eternal Day of His Being. "In His Light, we shall see Light," and all about us are the arms of the Everlasting Love.

Here are illustrations of how, in the order of the Universe, we find the best things produced from the meanest. Out of poverty grows virtue; out of suffering grows righteousness; out of adversity, development of character; out of bitter herbs the healing of maladies; the fairest lotus, in the abandon of color, fragrance and loveliness, coming up from the most forbidding ooze at the bottom of the lake; the most brilliant and valuable diamonds from mere carbon; opal out of sand, sapphire out of clay, pearl out of rain-drop (this is a long tradition); a Hyder out of an orderly; a Bunyan out of a tinker; luscious fruit from mere manure. To sum up, all beautiful nature from out of Tamas (primordial matter), and, (shall we give you all, hope?) God out of man! —*Siddhanta Deepika, Madras, India.*

The cause of Vegetarianism should flourish in Germany. Baron, late Professor of Law in Bonn University, has just died, leaving 472,000 marks, £23,600, for the erection of an orphanage whose qualification for admission is that all the children admitted must be Vegetarians!

—*The Herald of the Golden Age.*

PSYCHIC, PNEUMATIC AND PRO- TOCOSMIC.

DAN HUSTON.

"**T**HERE is a natural (psychic) body, and there is a spiritual (pneumatic) body." The soul is inherent in the mortal body, and confined to the earth, while the spirit is not; its domain extends throughout the Heavens. The soul is limited to the physical body; the spirit has a pneumatic body; a body composed of elements entirely different from the physical universe. There is a pneumatocosmos as well as a psychocosmos.

While in the physical universe, every atom attracts every other atom, with power decreasing with the square of the distance; in the spiritual universe each atom attracts only those next it in all directions. In the natural universe, matter is collected into spheres by gravitation, the density decreasing uniformly from the center, and physical life is possible only in certain bounds of altitude; but the spiritual atmosphere is uniform in density throughout the universe. Not being subject to the law of gravitation, the spirit is not affected by heat or cold. Heat is atomic repulsion, and the result of gravity, where the ether or atmosphere is uniform in density the temperature may be uniform.

Besides the psychocosmic and pneumatocosmic atoms, there is another class of atoms which have no affinity for themselves, but only for physical or spiritual elements, and from their properties the phenomena of the natural and spiritual life result, as well as the physical forces. While psychic and pneumatic elements differ radically, yet between some psychic and some pneumatic elements there is affinity, and through these the soul and the spirit are joined. If these elements be eliminated, or enter into more powerful combinations, soul and spirit separate, and death usually results, for the soul appears unable to survive the loss.

As to the condition of the discarnate spirit, I shall not hazard an opinion; it may die, be dormant, or active here or elsewhere. If here and active, it may or may not communicate with incarnate spirits. It may by affinity with psychic element become visible to psychic eyes, and be able to produce physical phenomena.

They say there are no miracles now, which only makes evident their want of perception. To the intelligent mind, the world is full of miracles. Consider what a wonder is the act of seeing, how great and mysterious are the forces in action before we can see, and the wonder of seeing the forms and colors of objects. To see we need the light of the sun, and that it should come streaming to earth in such abundance; then that the light should enter the eye, and by that means touch the soul. And the wonder of hearing and smelling, the wonder of growing. All is wonderfully grand and wise and good. Are there no miracles? All is miracle, all is wonderful beyond what we are yet able to comprehend.—*Philo.*

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is fit to be a Freeman.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

LIFE'S RICHES,

THE sweetness of the sunlight
Makes the sweetness of the day;
It needs but just a golden gleam
To drive the gloom away,
And all is bright and beautiful
That was so cold and gray.

The love that comes with living
Counts for all of living's best;
It needs but just a tender touch,
A heart-throb in the breast,
And all the world's in glory clad
That was so poorly dress'd.

The life that's rich with loving,
And the day that's rich with sun,
Each hour is filled with happiness
Till their glad race is run,
For one hath all of earth that's fair,
And all of Heaven, one.

—R. D. Saunders in *St. Louis Republican*.

MORALITY.

NOTHING is more certain than that to-day the atonement, the sure reward of Heaven, and the certain penalties of Hell are absolutely necessary to the preservation of the moral order.—*Exchange*.

Is the one who puts on a character of morality through fear of punishment, or for the sake of reward, really moral? Will that kind of morality enable one to enter Heaven, or escape Hell?

Again, are the believers in the atonement more law-abiding, more moral than those who believe that each individual must atone for himself? No, indeed; go into the penitentiaries, jails, or wherever criminals or immoral people are congregated, and fifty to one will

be believers in the atoning blood of Jesus, and a Heaven of eternal happiness for the believer, and a Hell of endless torment for the unbeliever. All of them are expecting to repent just in time to get to Heaven after they die, and escape all the consequences of their evil deeds.

Morality must be without fear or favor to be Morality. Forced virtue is of little value. One may grow out of immorality, and become moral and true and good, but even that will not do away with the results of his immoral acts—the acts will have their effects, and the individual himself must bear the results.

It is true that an individual may be deterred from committing a crime by fear of being found out and punished, or because he expects a reward for refraining, but that will not change the character from immoral to moral—it will not bring him any nearer Heaven, or keep him farther away from Hell.

Love is the only saving power, and each one must do his or her own loving, in order to be saved or to be moral.

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People, generally, sneer at the idea of controlling the mind, but it requires no great insight to see the terrible results to those who will not learn to control their minds, in the crimes they commit, and the countless evils they are subject to, in the panic which seizes them when in danger of fire or other accidents, in the loss of possessions by the plausible stories of dishonest hypnotizers—“business men.” In fact, death itself begins with loss of control of the mind. Control the mind harmoniously and one has the only freedom possible. There is no freedom except in self-control.

"NEW DOUBT" AND OLD FAITH.

"Is the new doubt so much better than the old faith?" asks the New York "Sun," when relating an incident of two old Methodist deacons, William Gibson and George Coddington, who were old friends, and who were often arguing about which of them would get to Heaven first, and they finally died within a few hours of each other.

The "Sun" says: "For more than sixty years this firm hope of Heaven had amounted in the case of these pious men to a positive assurance. These two old deacons were not idle dreamers, nor wild enthusiasts; they were retired business men." Of course, if they had been men who had failed to get rich their faith would not have been of any worth as an example, according to the popular idea. Yet, how is it?—the book upon which their faith is built says, "a rich man can no more enter the kingdom of Heaven than a camel can pass through the eye of a needle;" and Jesus (through whom alone they are permitted to enter Heaven) told the young man he could get there in no other way than by "selling all he had and giving it to the poor."

We think the "new doubt" by far the more preferable; for that which the "Sun" names the "new doubt" never closes the doors of its Heaven—they are always open, and all are admitted, even the rich man. Its doors are never closed to the poor sinner, but are always open and smilingly invite him to enter. The "new doubt" does away with an exclusive Heaven, and opens up one that is big enough and near enough and strong enough to take all in; and none can escape it, for all ways leads to it finally.

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If God is of the masculine gender so is the Devil. All the bosses on earth, in Heaven and in Hell are masculine; but if it were not for the women none of these places would be fit to live in.

DOES IT PAY?

THE matter-bound believe and teach that all who are cultivating the spiritual are insane; that nothing is worth while in this world that does not bring money or its equivalent, and that does not live a "strenuous" life; that all love, nobility of character, all that the good and the true have ever striven for, or are striving for, is mere "sentiment," and that all things must give way to "business" and "business principles," which, interpreted, means, the might of greed and its dominion over all humanity by the law of the strongest.

It was through living up to this thought that the sad double tragedy occurred at a neighboring town the other day. These two men had for years been struggling under the great burden of trying to keep up the appearance of influential business men, and when the crisis came and they could no longer keep up the appearance, they shot themselves.

Their belief in money as the only power in the world, led them to expect no sympathy or pity for their failure; it meant to them disgrace and contempt from their fellow men. And that is what would have been meted out to them had they stayed in the flesh body; but now that they have escaped, they receive from their brothers the sympathy and confidence that would have been denied them when it could have helped them most. It proves that materialists themselves have something of that "sentiment" which they deride in their brothers, who do not make money the principal aim of existence.

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As long as we do not control our own minds, we are under the control of discarnate spirits, other than our own, most of the time. We are then slaves who merely speak of Freedom. We have no intimate acquaintance with her. The slavery of the colored race was that of the body, while the slavery of the white race is mental slavery—a much worst form, for it includes both mind and body.

"KNOWING IS BEING."

DEAR MRS. MALLORY:—Your good World's Advance-Thought, of January is at hand, and this that I now write, is anent, "Knowing is Being," and it to me is the "Keystone" of the arch of Being as individuated.

I cannot conceive of any purpose of man's existence in a material form, save that of learning and knowing. Man only becomes as God, as he knows God, and man is only man, when he knows all that an existence in a body gives him an opportunity to know.

I can only see myself as ever a student, the body a nursery, and I dwell in it gathering up each day, week, month and year experiences of knowledge of man, world or nature, God and the Permanent self. Why should not one hunger and thirst to accumulate more and more knowledge as men thirst and hunger for meat and drink and accumulations of material objects? I never graduated, but am ever seeking higher more and more, and the graduates, are ever seeking lower and greater amounts of perishable things, that they have set their affections on and only worship at the feet of the transitory, and deny, as agnosticism does, all else as unknowable. There they stop, and when their mill of perishable goods ceases to grind, oh, how naked, how poor, how miserable, how shrivelled and shrunken all about them, and how hopeless and how barren the whole of their existence has suddenly become to them. Why? They have never become, by knowing, a God, or God in Christ and advanced by knowledge out of earth's relationship through knowledge. This they spurned, and treated those who sought after Righteousness, as being imbeciles. Thus they have forfeited the Kingdom, the Power and the Glory.

Let me thank the writer of "Knowing Is Being" through you. L. EMERICK.

FRATERNITY.

WALLACE YATES.

THE astrological twentieth century having begun March 20th, with the sun and moon both in Aries, reminds us of the need of advancing our ideals to greater heights. Gad (Aries) has His portion in the law-giver—"blessed be he that enlargeth Gad." Jesus announced as a great truth, "I and my Father are one;" the new declaration for each one to make today, and strive to live up to, is "I and my Brother are one."

Franz Hartman says: "The greatest of all illusions is the illusion of 'self.' Material man looks upon himself as something existing apart from every other existence. The shape of his form creates the illusion of being an independent, substantial whole, and the changes in that form take place so slow and imperceptible that the error is not perceived. Still there is not a single element in his body, in the constitution of his soul, or in the mechanism of his intellect, that is not continually departing, and is replaced by others from the universal fountain of life. What belongs to him today belonged yesterday to another, and may belong to another tomorrow." A realization of this truth would dispel the illusion of separateness, and greatly simplify our relations to our fellows.

We talk about manifesting a "forgiving spirit," as though we make a sacrifice in so doing, and are entitled to some "reward of merit" therefor. But in reality it would be just as reasonable for one part of the body to forgive another part; as for instance, the finger that is cut to forgive the hand that holds the knife.

While we are all "parts of one stupendous Whole" there is nothing to forgive, for it is impossible that my brother can really injure me. When Gad "dwelleth as a lion" is when the brain (Aries) descends to the heart of (Leo) and realizes that the life-blood circulates in every part of the system alike. Gad then lives in the idea that the glory of Joseph (Leo) is that he shall "push the people together to the ends of the earth." All this foreseen by that grand old seer, Moses.

When the unitary man lives in this thought, no more will he feel the need of concentrating on indrawing for the support of self, but the natural income and outgo of the physical system will be so balanced that disease will be an impossibility.

Behold the fowls of the air, and consider the lilies of the field.

Colonel Olcott, the noted Theosophist, was in this city recently for a few days. He only gave one lecture while here, but it was so masterly an address that it aroused the wrath of those who cling to the Old Order of affairs, and look upon anything new as dangerous. Col. Olcott is doing a great work in the interest of humanity, and of love and good will to all life.

A LETTER FROM PORTO RICO.

DEAR MRS MALLOBY:—I have been receiving for some time your excellent magazine, so full of progressive and uplifting thoughts.

My little foster-daughter and myself have adopted the Vegetarian habit, and have established a little Vegetarian Home here in Porto Rico. The conditions for Vegetarian living are most favorable here, for the soil can be made to produce with little cultivation, almost every kind of vegetable and fruit; seed time and harvest following each other in quick succession. The people in general, however, know nothing about clean, healthful living, and prefer swine's flesh and such abominations to the lavish gifts of Nature, so that in this tropical country the slaughter house is as necessary an adjunct to every town as in the colder regions of the North.

I have been much rejoiced to learn that societies for the prevention of cruelty to animals have been organized in some of the larger cities. There is great need of all such agencies; for, although the most intimate relations seem to exist between the country people and their sub-human associates—dogs, cats, pigs and chickens, living and sleeping with the family—their cruel treatment of the beasts of burden is most apparent, and the half-starved, battered condition of the horses, dogs and cats indicate a total disregard of their comfort on the part of their owners.

There is great need here of all civilizing and uplifting agencies, and great opportunities for educational work among the poorer classes. Many parents are willing to give up their children to any one who will feed and clothe them. This condition is due in part to the gross immorality; children being brought into the world under the most unfavorable conditions; the father exempt from all legal obligations to provide for them, and the ignorant, shiftless mother, entirely untrained in any branch of industry, scarcely capable of providing for herself, much less for her offspring. Some orphanages and mission schools have been established by the various missionary organizations, but the orphanages can only accommodate a very limited number.

My own work is entirely unsectarian. I avoid exciting suspicion and distrust by not antagonizing the prevailing form of religion, believing that the transition from lower to higher interpretations of truth must be gradual and come about by education, and the substitution of high ideals for unworthy ones. I give private lessons in some of the best families in the town, and also have my day and night school, for which I charge a moderate tuition fee. I admit poor girls who are willing to do some kind of work. I believe it is much better to encourage industry and develop self-reliance and self-respect in these girls than it would be to give them free tuition. Indeed, any system of education here which does not emphasize the dignity of labor, and include manual training, will fail of accomplishing much.

The children, however strong their hereditary tendencies, will adjust themselves to new environment.

An illustration of how the leaven works even along the lines of Vegetarian living, came to my notice a day or two ago. A very wee girl, whom we found in an emaciated condition in a shack in the country a little more than a year ago—whose parents had died after the terrible hurricane—was visiting at the house of a neighbor, and was offered a small piece of meat. She stoutly refused to taste it, even when it was put to her lips, although it has not been long since she had a decidedly carnivorous appetite.

I have taken the liberty to write you in regard to my work, hoping you may know of some one who would like to help in the support of children here. I have many opportunities to take them, and could accommodate several had I the means of providing for them. I estimate the cost of feeding, clothing and otherwise providing for a child at about \$3.00 a month, and would take a number at that price and educate them both in English and Spanish. May God speed you in your noble work of heralding the Kingdom of Peace.

NELLA H. FIELD.

Bayamon, Porto Rico, W. I., April 1, 1901.

"NATURAL HISTORY EXHIBITION."

A "NATURAL History Exhibition" was the pleasant title given to a gruesome show of corpses and caged animals (in about equal proportions), recently organized in Holy Trinity Church House, Great Portland street, W by the St. Marylebone Natural Science Society. In the center of a large hall were piled up various birds and animals in diminutive cages—the wretched prisoners having been brought for the purpose to Holy Trinity Church House from a shop in Great Portland street—and on the walls, and round the sides of the room, were ranged the heads of various slaughtered animals, cases of preserved butterflies, and other dismal "specimens"; while on a platform at the end, a succession of benevolent-looking clergymen lectured mildly to the children of the district, on "How to Catch a Butterfly, and Keep Him," "Big Game," "The Spider and the Fly," and other congenial topics. No more demoralizing object lesson could possibly have been put before the children. Yet, this is the sort of thing that clergymen encourage.—*Humanity*.

Our readers should bear in mind that the "Psychic Digest and Ocult Review of Reviews" will be sent for the balance of the year 1901 for only 50 cents. Its regular price is \$1.00 a year. No one who desires to be posted on what the Psychic and Occult papers and magazines of the world are publishing can afford to be without this magazine. Address: The Psychic Digest Co., 79 N. 3d Street, Columbus, Ohio.

WILL YET COME TO PASS.

NOTWITHSTANDING that more than three hundred million sentient creatures, who are classed as "cattle," have been ruthlessly butchered during this "year of grace," 1900, to feed a degenerate race with a needless type of food, I believe that St. John's vision of a blessed future will yet come to pass!

From the depths of my soul I believe it—that the time is coming when pain and tears and death shall be no more! Not suddenly nor by any miraculous manifestations. Slowly and with difficulty—a step at a time—will the great change be wrought. One by one will the sources of pain and sorrow and cruelty and death be discovered and removed. One by one will the stumbling blocks of error, ignorance and transgression and self-worship be swept aside, until upon this very earth on which we now tread, the kingdom of God will be established in transcendent power, and the reign of universal peace, good-will, blessedness and spirituality be ushered in. Then, and not till then, will the time come when death shall be completely beaten back and overcome.

But how is it all to be brought about? By Angels and Archangels by Principalities and Powers? No, not by these, but by men and women whose eyes have been opened to see the vision of a better time, whose hearts have responded to a divine call,—by faithful souls who have been inspired with holy resolution to win their way to freedom and spirituality and God-likeness to strive against the forces of desolation, and to sweep away, if possible, the giant evils which devastate this fair world of ours. Angels will doubtless help them, the Higher Powers will enlighten them and endue them with strength, but the great work will have to be accomplished by the process of evolution, and by human instrumentality. If history teaches us anything it teaches us this.

—*The Herald of the Golden Age.*

Sir Robert Hart in an article in the "Fortnightly Review" for November, states that one of the best shots in the Legation Guard fired seven times at a Boxer chief who stood less than two hundred yards away: "The chief stood there contemptuously, pompously waving his swords, and as if thereby causing the bullets to pass him to right or left at will; he then calmly and proudly stalked away unhurt, much to the astonishment of the sharpshooter."

Though the church, the Bible and the clergy in general form the great block in the way of woman's emancipation, yet the women are in such bondage to their religious superstitions that they are afraid to question the wisdom of ecclesiastical authority. The women in all their reforms are afraid to criticise the church or the Bible, the very source and center of their deepest degradation, as they are made to believe that the great Creator of the Universe himself is responsible for woman's subject position. I hope the Torch of Reason will try

to show its readers that we can never have order and harmony in the social world until the two great moral forces of humanity, the masculine and feminine elements are in perfect equilibrium. The present chaos will continue as long as the feminine element is depressed and degraded. —*Torch of Reason.*

"ACT AND LIVE LIKE OTHER PEOPLE."

WE clip the following from the report of an interview with a Universal Brotherhood Theosophist, on the occasion of Colonel Olcott's visit to Portland, published in the "Oregonian," of April 12th:

"The fact is, that Olcott and Besant have a sort of mutual admiration society. They are Brahmins rather than theosophists. Mrs. Besant affects to abhor beef-eating; she sits only on a goat-skin, and won't touch anything that has been touched by some one else than a Brahmin. A Brahmin travels with her. The Universal Brotherhood is a practical organization; it is doing a practical charitable work at its international headquarters at San Diego, Cal., among other things being engaged in the education of a number of Cuban children. We allow our members the widest latitude. They can eat beef, and cut their hair, and look and act and live like other people."

[It will be a long time before this organization will make much advancement toward the Brotherhood of Man, if the above is a true report of its striving.—Ed.]

VACCINATION.

THE most of the States have a compulsory vaccination law, and yet, in a number of them it is a dead letter. This is the case in California. San Diego, a city of 22,000, for instance, defied this compulsory enactment.

But the state of Utah—brave, independent Utah—has just passed this law.

"And be it enacted, that hereafter it shall be unlawful for any board of health, board of education or any other public board, acting in this state under police regulations or otherwise, to compel by resolution, order or proceedings of any kind, vaccination of any child, or person of any age; or making vaccination a condition precedent to the attendance at any public or private school in the state of Utah, either a pupil or teacher."

Permit me to add that the citizens of no other state have purchased so many copies of my "Vaccination a Curse," as Utah. One gentleman bought six copies for the legislators. —*J. M. Peebles, M. D. Battle Creek, Mich.*

This is an age of spiritual development. The man who worships the dollar and dwarfs his own souls will come out of the "little end of the horn." The dollar worshipper is never happy. He is always looking for a God with a metallic spirit. —*Oregon Independent.*

AMERICAN ANTI-VACCINATION LEAGUE.

PERMISSION having been secured from the Director General, it is proposed by "The American Anti-Vaccination League" to make an exhibit of Anti-Vaccination Literature at the Pan-American Exposition, to be held at Buffalo, N. Y., from May 1st to November 1, 1901, said literature to consist of Books, Magazines, Newspaper articles, Pamphlets, Charts, Diagrams, Engravings, etc., illustrative of the evils of vaccination, and showing, so far as practicable, the progress thus far made towards its elimination from medical practice. Concurrent with this exhibit is contemplated a free distribution of special literature designed to educate the people to a realizing sense of what vaccine virus is its profit to the doctors, and the many dangers lurking in its use, also setting forth scientifically and lucidly the advantages over vaccination of sanitation and hygiene as a preservative of health and preventive of infection and contagion. An effective effort thus made for our cause must necessarily be attended with some expense, which, if equitably divided, will be but a trifle for each contributor; the cost of space for this exhibit, printing, and postage, together with minor contingencies, are to be met; also provision for an attendant demonstrator.

Acknowledgement of amounts received will be duly made in "Vaccination," a monthly journal, published by Frank D. Blue, Esq., Terre Haute, Ind.

Currency may be enclosed without registration.

N. B.—Checks, drafts and money orders must be made payable to E. C. Townsend, Secretary, 19 Broadway, N. Y.

AID FOR THOSE IN NEED.

ARRANGEMENTS have been made whereby the sick and distressed, or any one needing help in harmonious unfoldment in any direction, may receive assistance to help themselves by writing to The World's Advance Thought, 193 Sixth street, Portland, Oregon, and stating their needs.

The full name must be given, and a 2-cent stamp enclosed for a reply.

No charge will be made in any case.

Those who desire this assistance are required to devote at least half an hour each day to silent soul-communion, sending loving thoughts to those sending the assistance; for in order to get the assistance, there must be mutual reception between the giver and the receiver and unless the half hour is steadfastly observed, the law will not be fulfilled and the desired result will not be accomplished.

Our readers should send in their subscriptions now for "Life." Only 25 cents a year. Address: R. A. Harris, Salem, Oregon.

REV. FAY MILLS.

REV. FAY MILLS, who was formerly a noted revivalist in the orthodox church, delivered a soul-stirring course of lectures at the Unitarian church, in this city. In the last lecture of the course, entitled "Why I am a Unitarian," he gave his reasons for outgrowing his old, creedal belief, and that his position now was to work for the establishment of a Universal Brotherhood on earth. This stirred up the orthodox ministers and their congregations to say a great many unkind things of Mr. Mills and his changed belief.

If Mr. Mills had been an atheist, and had joined the orthodox church, he would have been praised to the seventh Heaven, but, by giving up his narrow creed and its endless Hell, and embracing the thought of the Brotherhood of Man, he is considered to be a vile outcast and apostate.

We do not see any reason why any one living in a free country should not be at liberty to change his belief, just as much as he has a right to change his diet or his clothes, without being reviled and boycotted. Those who revile others for changing their belief, certainly do not comprehend Freedom.

"Introductory Lessons in Mental Science," compiled by Anna Vaile Switzer, is an excellent booklet for beginners. Price, 30 cents. For sale at Jones Book Co., 291 Alder Street, Portland, Ogn.

The "Duluth Tribune" is doing a grand work in fearlessly advocating medical, social and religious reforms. Price, \$1.00 a year. Address: The Duluth Tribunal, 211 Torrey Bldg., Duluth, Minn.

"The Co-operative Journal" is another blossom of the New Age—advocating co-operation in place of competition. Monthly; \$1.00 a year. Address: Co-operative Education Pub. Co., 373 Eleventh Street, Oakland, Calif.

"Our Home Rights" is a 44-page illustrated monthly magazine, and the official organ of the U. S. Confederation of Medical Rights Leagues, and advocates reform in social, political and religious life. Immanuel Pfeiffer, M. D., is the founder and editor-in-chief. The April number is full of suggestive ideas. Price, 50 cents a year; 5 cents a copy. Address: Home Rights Pub. Co., 74 Boylston St., Boston, Mass.

"The Breath of Life" is a herald of the Kingdom coming in New Divine-Humanity. Rev. S. C. Greathead, editor. Subscription \$1.00 a year in advance. "The Breath of Life" will be an exponent of full Salvation for spirit, soul and body. As the first (June) number will necessarily be limited, all are requested to send in subscriptions at once, or 10 cents for sample copy, to "Breath of Life" Publishing Co., Clifford, Mich.

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The Age of "Woman" Dawning; the Age of Man Waning.

The "Fall" of Man not a "Fable," but a Spiritual and Living Reality.

The Doctrine of Reincarnation a Living Truth; Its Functions. Address as above for terms, etc.

"What the New Thought Stands For," is a pamphlet by Charles Brodie Patterson, that explains in a most lucid manner, what this great movement stands for, and the difference between Mental Science and Christian Science, so that the least intelligent can understand it. Price, 10 cents. Address: The Alliance Publishing Co., "Life" Bldg., New York, N. Y.

The least careful observer cannot but be impressed by the spiritually clean appearance and the bright intellectual looks of the members of the Vegetarian Cycling Club, of London, and the Vegetarian employes (of whom there are a thousand in the busiest season) at Dr. Kellogg's great Vegetarian sanitarium, at Battle Creek, Mich.

The "Truth Seeker" is the leading free thought paper of the United States. It is a very valuable acquisition to our Free Reading Room, to which it has been most generously donated by the publishers for the past two years. Price, \$3.00 a year. Address the Truth Seeker Co., 28 Lafayette Place, New York, N. Y.

"Soul and Mind," is a new monthly Spiritualist journal, published at 810 Fifteenth street, Denver, Colo. Maude Moore, editor and publisher. Price \$1.00 a year; 10 cents a copy. The March number has a group of spirit pictures taken at one of the photograph galleries in Denver, that should interest investigators.

We acknowledge, with thanks, the receipt of Vol. I. of "Mental Science," the thoughtful Mental Science monthly, edited and published by Eugene Del Mar, 27 William Street, New York City, N. Y. Price, \$1.00 a year.

"Universal Truth," of Chicago, has been consolidated with "Mind."

"Spirit" is a New Thought journal, published and edited by D. O. Brien, at Port Angeles, Wash. Price, 50 cents a year.

"The Procession of Planets," by Franklin H. Heald. Price, \$1.00. Address the author, 331 W. 4th Street, Los Angeles, Calif.

"The Psychic Century" is a bright Spiritualist weekly, published at 813 Kansas Ave., Topeka, Kansas. Price, \$1.00 a year.

"The Philomathian" is a New Thought monthly journal published by the New Union Pub. Co., Union City, Mich. Price, 50 cents a year.

Physical redemption taught through Divine symbols. A practical lesson. Sent for 10 cents in silver. Address: Adiramled, Wyoming, Ohio.

"The Boston Times" is one of the most progressive papers published in Massachusetts. Price, 5 cents a copy. Address Boston Times, Boston, Mass.

"Home Life" is a new monthly, devoted to Divine Science. Price, 5 cents a copy. Address R. C. Hannon, editor 212 Asylum Street, Hartford, Conn.

"Fruit from the Tree of Life," by Hanna More Kohaus. Price, 30 cents. Address: Universal Truth Pub. Co., 87-89 Washington Street, Chicago, Ill.

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"THE JOY THAT LEAVES ONE ART UNBLESSED WOULD BE FOR MINE TOO SMALL."



JUSTICE.

M. G. T. STEMPER.

IN this great universe, Justice is all supreme.
What we injustice call, unjust doth seem,
Because our sight
Looks into night.

We must have ample time to harvest as to sow.
The good, and not good seed so slowly grow!
And each must bear
For us its share.

REALIZATION.

The above is the name of a new periodical devoted to the Philosophy and Methods of the Higher Attainment, Psychic Science and individual unfoldment. It is an entirely new departure, being Special Treatises upon Special subjects and has attained a preeminent position. Send for free descriptive matter.

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vol. 14, no. 5, n.s.

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MAY-JUNE, 1901.



The World's Advance-Thought AND THE Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:48 p. m.
Augusta, Maine	8:08 p. m.
Boston, Mass.	8:28 p. m.
Baltimore, Md.	8:08 p. m.
Burlington, Vt.	8:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:35 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:28 p. m.
Charlottown, Pr. Ed. Id.	8:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	8:48 p. m.
Caracas, Venezuela	9:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	8:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	4:48 p. m.
Frankfort, Ky.	2:38 p. m.
Ft. Kearney, Neb.	1:38 p. m.
Fredrickton, New Bruns.	8:48 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	8:18 p. m.
Harrisburg, Pa.	8:08 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:08 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	8:04 p. m.
Little Rock, Ark.	2:08 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	8:18 p. m.
New York City	8:15 p. m.
Newport, R. I.	8:28 p. m.
Norfolk, Va.	8:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	8:08 p. m.
Philadelphia, Penn.	8:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.

Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, Newfoundland	8:38 p. m.
San Domingo, W. I.	8:33 p. m.
St. Paul, Minn.	1:58 p. m.
Spanishtown, Jamaica	8:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:48 p. m.
Santiago, Chili	8:28 p. m.
Springfield, Mass.	8:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:38 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	8:01 p. m.
Walla Walla, Wash.	12:18 p. m.

HERE AND HEREAFTER.

"In the corrupted currents of this world
Offence's gilded hand may shove by justice;
And oft 'tis seen, the wicked prize itself,
Buys out the law. But 'tis not so above.
There is no shuffling; there the action lies
In its true nature; and we ourselves compelled,
Even to the teeth and forehead of our faults,
To give in evidence."

ALL WHO DESIRE TO MAKE THE WORLD BETTER AND HAPPIER

SHOULD OBTAIN

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THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

May-June, 1901.

PORTLAND, OREGON.

Vol. xiv, No. 5 —New Series.

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MEASURE FOR MEASURE.

Do not look for wrong and evil—
You will find them if you do;
As you measure for your neighbor,
He will measure back to you.

Look for goodness; look for gladness;
You will meet them all the while.

If you bring a smiling visage
To the glass you meet a smile.

Alice Cary.

BE STILL, AND LET GOD FIND YOU!

As far back as the history of man extends, he has been trying to solve the problem of Life through his reasoning faculties; he has been seeking for God in the noise and the darkness of matter sense, and the gods that he has found have been conditioned gods, made in man's own image, and endowed with such qualities as he himself possesses—anger, jealousy, cruelty, and a desire to be worshiped by word of mouth included. But since the advent of what has been called 'Modern Spiritualism,' there are many who have developed a faculty or sense superior to any of those in ordinary use. This faculty or sense is called "intuition," "mediumship," "second sight," "the sixth sense," etc. All possess this sense, but, until within the last forty years it has never been consciously used to any extent.

This sense can be developed so that it can be used understandingly by all, but we must first learn how to be silent. There are mil-

lions of people in the world today who "sit in the Silence," and there are many organizations that have special times set apart for "sitting in the Silence," but there are very few in comparison to the number who know how to "sit in the Silence," how to come into the stillness of being. Yet in no other way can we find God. But the brightest intellects, the keenest reasoners, have never come any nearer God, any nearer solving the problem of Life than have those with the poorest intellect and least capable of reasoning. All the great scientists and philosophers of all times have been as subject to all the ills of life—sin, sickness, pain, sorrow and death—as are those among the least intellectual.

That which has given man real satisfaction and peace of mind has not come to him through reasoning it out; but it has come from this finer spiritual sense.

We have become what we call "civilized," and have wonderful inventions for physical convenience; we are far advanced in the arts and sciences, but we have never yet learned the art of being happy and at peace, and we never will until we develop this inner sense. This inner sense will bring us in conscious touch with Immortal Life. It will give us that "Peace that surpasseth understanding." Be still and listen for that which will come to you in the Silence. Be still, and let God find you!—LUCY A. MALLORY.

*

* *

There is nothing will transform an impure spirit to purity but good, clean thoughts, Ignorance and laziness may invent makeshifts, but in the end all will have to resort to this simple method to cleanse the mind-spirit and body. No priest nor preacher can ever do for you what you must do for yourself.

KEY THOUGHTS.

Do your best!—that is the best prayer you can offer for help.

Life is sweet to the one who loves; it is only bitter to the hater.

One may have knowledge without Love, but one cannot have Wisdom without Love.

A thought is a mental step; and it may be a step in the light or into the darkness.

The wise are protected by their Wisdom; the ignorant are destroyed by their ignorance.

Everything can be made a joy or a burden, according to the spirit in which it is received.

We must serve a spiritual apprenticeship without wages, before we can become spiritual masters.

Heaven is but a step from Hell. It is the distance between a smile and a frown, a good thought and a bad thought, a kindly deed and an evil act.

Those whose hearts are filled with love are natural Spiritualists; for Heaven and its angels are so close to them that they cannot help realizing it.

Learn to close the outer door of thy being, that none can enter while thou holdest communion with the Divine within thee. Seek, and ye shall find the way to do this.

The tender plant can pierce and split a rock, in its efforts to get to the light, so all environments, circumstances and conditions must yield to the soul that keeps searching for the Light of Love and Wisdom.

Apparently there appear to be two sets of laws—the laws of Nature, external to man, and the Divine laws within his being; but these two are one, for they are the outer and inner rules of action of the One Supreme Intelligence.

Attaching one's self to an idea is like attaching one's self to a stake in the ground. The measure of liberty will be limited to the length of the thought-rope. The idea that includes the good of all will give one the largest freedom.

The average man is spiritually dead, for he does not take any time to become acquainted with himself—his property and society absorb all his energies; and when he comes to die, he wakes up on the other side of life realizing that he has squandered his powers with no actual benefit to his real self.

Conscious life is the most precious of all possessions, the Science of Life is the greatest of all sciences; the Religion of Life is the apex of all religions; to purify, expand, and conserve Life is the duty and business of all beings; to degrade Life is the worst of Hells, and self-inflicts upon one the worst of punishments.

Not the condemnation of the evil, but the exaltation of the good, is the way to individual and universal harmonization. The evil-minded condemn evil, and this of itself is the worst of evils, for its condemnation stimulates its growth, whereas the ignoring of evil, and the cultivation of the good, causes evil to die.

He who knows the truth of spirit communion does not need a minister; he who lives a pure life in thought, feeling, action and diet does not need a physician. He is not free who is not self-dependent, for as long as he depends upon others for Truth, he virtually denies the Author of his own being—his inmost self. He will be dissatisfied with Truth as long as he accepts it in dribblets from others.

It is only the deep-seated inharmonies that prevent the life forces from making new organs in the body, in place of those that have been destroyed, for the Central Source is as capable of reconstructing these, as it is of making new skin where the skin has been torn away or burnt. Man's negative attitude toward the Central Power is all that stands in the way of the possibilities of that Power manifesting.

All those who write in defense of the old and corrupt and inharmonious order of things do not and cannot conceive of the condition of things under the New Order, when man shall labor to extend the dominion of Love, instead of Greed, over the face of the earth; and Nature will grow kindlier, day by day, as he expresses his love to all living things, for Nature is man's mirror and but pictures forth his own cruel or kindly moods.

The basis of all the progress in the world is the unfoldment of the individual spiritual nature—Divine goodness. This is the rising of the Celestial Sun of Being that gives growth to all the various forms of progress. The unselfish, loving, intelligent man or woman is in verity the Light of the World, and were it not for him or her, there would be no advancement in any channel of thought or field of endeavor.—LUCY A. MALLORY.

"PEACE."

THE "Instructions Concerning the Master" is the opening chapter of the April number of "Peace." We wish that everybody had this number. It is a Bible and the Bible—with all the mystery and unnecessary words left out. Whoever will follow its directions will need no other teacher; they will not need "treatments" from any one. You yourself must be the Teacher, the Healer—the Master. All of these must be found within; there are none without—not in the earth, nor sky, nor any outward thing is the Master found.

"Peace" is sent out free to every one, so if you have only enough to get a foreign postal card (two cents), you can have this publication every three months; but all who can should send something, for it is supported by voluntary contributions. Address: Filius Lucis, 13 Bangor Road, Cardiff, England, G. B. Following is the opening chapter:

To the obedient and the ready;
To all who are willing to understand;
To those wandering in the darkness, and unable to perceive the Light:—

Come now, and listen;
Come now and be made glad;
Enter now into the revelation of Purity:—
The Master is not perceived by the senses,
Not comprehended by the reason,
Not realized by argument.

Not in the hills, nor in the valleys;
Not in the earth, nor sky, nor any outward thing is the Master to be found.

Creeds and schools and books cannot contain Him;

He dwelleth within.

Cease from thine outward search, O weary one!

Cease from thy wanderings, O child of night!

In thine own heart dwelleth the Master;

He is not hidden from thee but by thyself.

The Master is in the inward Voice,

The inward Light,

The inward Peace.

Behold I show you the dwelling-place of the Master,—

It is a purified heart.

He who hath broken the bonds of self;

He who has slain desire;

Whose mind is quiet, conquered, and subdued;

Whose heart is calm and mild, and full of peace,

He hath entered the presence of the Master;

Unto him the glory of the Master is revealed.

O thou who criest, and receivest no answer!

O thou who wanderest, and findest no rest!

O thou who searchest, and findest no Light!

Bring hither thy fainting heart;

Bring hither thy blindness;

Come and listen to the instruction that is holy,

And, having listened, find satisfaction and rest.—

There are gods many, and there is one God,

Even the All-One, the undefiled, the supremely Perfect;

There are saviours many, and there is One Saviour,

Even the supreme enlightenment of Wisdom; There are teachers many, and there is One Teacher,

Even the glorious revelation of Righteousness; There are Masters many, and there is one Master,

Even the Spirit of Truth;

And God, Saviour, Teacher and Master are One.

Plain and unmistakable is the way that leadeth to the Master;

Overcome thyself, this is the Way.

Purify thy heart, and thou shalt gaze upon the face of the Master.

Thou shalt become one with the Master,

And shalt dwell with Him in Immortality.

The Master waiteth,

Yea, eternally waiteth;

Patience is His name;

He departeth not from Compassion,

And where Righteousness abides, there dwelleth He.

Hidden is He in Love;

Come unto Love, and thou shalt find Him.

The Light of Wisdom envelopeth Him;

Purify thine understanding, and thou shalt know Him.

Who, then, shall see the Master?

Who shall comprehend Him?

Who shall dwell with Him?

Who shall hear His Voice?

Even he who is of a pure heart;

Who is gentle, compassionate, and infinitely patient;

Who returneth meekness for anger,

Love for hatred.

Forgiveness for abuse,

And silence for condemnation.

Clothe thyself, therefore, in the Garment of Humility;

Acknowledge thine errors;

Even thine inmost sins;

Thus confessing thyself, thou shalt find the Way of Love;

And finding Love thou shalt find the Master;

And finding the Master thou shalt be at rest.

Deny thyself;

Subdue thyself;

Conquer thyself.

Let not good will depart from thee;

Be at peace with all; yea, even with the beasts;

So shall the Highest Truth take up its abode within thee;

Unto thee the Heart of the Master shall be revealed;

Sorrow, and suffering and fear, and doubt shall flee far from thee,

And the knowledge of Immortality shall fill thy heart with peace.

The difference between being happy and miserable is dependent upon the spiritual atmosphere generated by one's thoughts.

ETHICS.

WALLACE YATES.

SUBJECTIVE man, looking out through the eye on the subjective world, sees by means of the perceptive organs of the brain, his new world composed of various objects having form, size and locality. Hence, manifestation is individualism, and the fact that no two of these objects or things are alike is explained by the truth, the Infinite can only manifest through Infinite variety.

We further reason, that as necessary parts of the great whole, no one thing can be of greater value to the universe than any other thing. Thus we deduce the doctrine of equality, and the just man will

"See with equal eye, as Lord of all,
A hero perish or a sparrow fall."

On this basis of equality, we must assume the right of every man to himself; the right to absolute freedom of action consistent with the equal freedom of every other; and thus at one sweep we dispose of all codes framed by some men to regulate the actions of other men. Standards of morals set up either by gods or priests, or emanating from any "authoritative" source whatever, can have no weight with the man coming into consciousness of himself.

As to how codes of morals have been formed to regulate the great masses of men, the answer is easy. The great majority of men up till now, have been incapable of deep and sustained thought, but their minds have been receptacles for the thought vibrations of other and more positive minds. The strong thought of a dominant thinker, like Confucius or Paul, goes out into the great ocean of thought, and is caught up by the receptive brains attuned to receive it. These reproduce his vibrations and thus add strength to the thought wave, and in their turn impress others who might have remained unaffected by the original vibrations. For the intertwining of the links of affinity between minds is exceedingly complex, and through some subtle train of connection between brains of various status of development, an initial thought-vibration of great power will at last reach the whole race.

The process may be observed on a small scale in a "revival meeting," but none the less applies to races and nations, and thus to "public opinion." Of this an able writer remarks: "Public opinion once formed, exer-

cises a dominant sway over the minds of a great majority, beating unceasingly on all brains, and awakening in them responsive undulations." It is thus easy to see how these thought processes may become fixed methods in the minds of men who accept without question the dicta of the stronger or higher-developed brains.

Thus, not only codes and dogmas of religion are popularly accepted, but race thought once settled gives physical form, color and temperament to great families of men; and where stagnation reaches its climax, as in the Chinese, the uniformity becomes exceedingly monotonous. When these thought-vibrations and forms become strongly fixed, it will readily be seen that any attempt to change, by the impression of a new and outside thought, it is a difficult operation. For, thought-vibrations received from outside sources are so modified by the national and race vibrations, that change must for some time be slow; and at times the resultant mixture may be of a kind to greatly astonish the enthusiastic reformer. Christian missionaries in China have probably experienced something of this.

The true line of thought, which seeks not to impose new codes of authority, secular or religious, but recognizes the individuality of men, and their inherent, latent, power, must eventually accomplish more for man's progress than all the vain attempts of the blind to lead the blind where both fall into the ditch of dogma, authority and ethics.

Here are a few nuggets of wisdom from the "Saturday Evening Post:" "Benjamin Franklin endures not because he had brains, but because he used them." "The human face is like the pocket book—it is not the outside beauty, but the value within that counts." "The sum of increase of all civilization is in the increase of good homes." We do not think that more pleasure can be gotten out of a dollar than by sending that sum for a year's subscription to the "Saturday Evening Post," to the Curtis Publishing Co., 421 to 427 Arch street, Philadelphia, Pa.

The power of discarnate spirits, in a material world, is all derived from the thought-forces generated by incarnate spirits. Thus evil discarnate spirits can never affect one who is all the time generating good thoughts.

[Reproduced from the W. A. T. of January 1887.]

WHY ARE WE MOCKED?

A. F. MELCHERS.

ALL but myself developed; I had to look to the others for information; and I had so much to inquire about! I wanted to know all about the universe; but was informed that I had first to become a medium, and that my time had not yet arrived. However, I insisted that I would develop, and, by untiring effort and continued patience, succeeded, after twelve months' practice, to get answers to mental questions automatically.

From that moment my trouble began. Although I received "tests" to my heart's content, I was mocked until my heart became discontented. Of course I attributed this mockery to evil spirits—believed all the good they told of me, but never for a moment thought that the evil which attracted these spirits existed in myself. I knew that some people were wicked, and naturally supposed that the law took care of such; but as long as I was not indicted for murder or theft I felt that I was good, and arrogantly supposed that none but high spirits would approach me. I thought it quite natural that historic personages should visit me. I saw no impropriety in inviting the Messiahs of the past to come and see me, and every great name that was written through my hand made me all the more vain of my personality. When told that I had vanity I became indignant; but later developments proved the truth of the charge through that very indignation. Truth always hurts our self love in this respect; when we get rid of an evil we care not how much we are accused of having it. As long as we are sensitive to it, or feel sore on a particular point of our character, there is spirituality lacking to neutralize its material or negative tendency. Freedom from it makes us positive to the evil, under which condition we can also forgive it in others. But the more glaring it appears to us, or the more an evil in others affects us, the more we have of the same evil ourselves. To the pure all is pure, and for the innocent no evil exists.

My vanity attracted only "great" spirits, and before long I was troubled with a "band." What became of this band I do not know; but I have since felt honored when an old friend of the past would visit me. Haughtiness or pride, conceit, self-sufficiency, etc., followed in

rapid succession, until the once pure mortal was but a bundle of evils. It took me about six years to convince myself that "like attracts like" in every particular of human character; and by that time selfishness, envy, jealousy, hatred, etc., were added to the list of my attracting forces. I could not deny having these evils, for they proved it too clearly by many little acts of the past which I had committed unconsciously—not knowing that they were evils. But ignorance does not erase the fact of their existence—the effects betrayed the nature of the causes within; and how they got there I cannot tell, except they were brought forward from old accounts of a previous existence. Nobody ever found fault with me, so I must have been intuitively keeping them under control, so as to hurt no one else with them. But they were baneful to me, nevertheless, for pure spirits would not associate with me on their account; and whether my guide permitted these attractions to externalize my character, or whether mediumship naturally has this outcome, is indifferent—the same proved itself as a magic mirror to my realization, considerably lowering my estimation of self.

But this was not all. A simple knowledge of my evils was not sufficient. They had to be rooted out—neutralized by counteracting forces or qualifications having a positive effect. I was charged with all kinds of missions; and when too weak to execute them, had trials imposed upon me which amounted to the same things. Trials develop soul-force and increase the activity of the interior life-principle over that of the exterior or human impetus, and thus allay its action or its impulse in behalf of self. I had been laboring under the delusion that temperance was a great virtue, and one which I possessed naturally. But I was surprised when informed that nibbling was unspiritual; that Epicureanism was animalistic.

After getting my evils under control, my attractions became more congenial, and I began to experience whiffs of peace, tranquillity, calmness of soul, and happiness; but I lacked real contentment. Inquiring the reason of this, I was informed that the spirit body contained too much matter; that my past worldliness and thoughtless mode of living had infused the spirit-body with gross essences not in accord with the entity of spirit itself, and that only strict abnegation would permit this

refuse, or impurity, to pass off into the physical form, whence it originally emanated, or through which it was injected. Impurities of material or animal impulses existed in the spirit, which were not in harmony with Divine Nature. When the spirit is freed from these material essences, it assumes a purely magnetic state, and may then be controlled by the soul-nature for a purely intelligent or positive effect. But as long as it has not reached this state, we are subjected to material conditions, and, as mortals, attract spirits who are in a similar state. If not exactly arrogant or selfish, such spirits are not sufficiently purified to have absolute truth, and thus in the capacity of "controls" have but very little knowledge concerning the philosophy of life, except what they had gained by personal experience.

I feel satisfied that as long as we are mocked there must be some vain, arrogant, or selfish force within, which lends the attracted spirits the power to play upon us—such needing a vibratory chord to give vent to their intelligence through a medium; and where this does not exist they can not affect us one whit. If we are mocked, the cause is within us, there being no effect in existence without a cause as a motive power or foundation for the result. Passion may exist in the spirit body long after the physical desire or craving for gratification has died out, and be due to nothing else than over-indulgence in the past—the physical body imbibing only that which nature demands,—while the rest passes over into the spirit body as a gross essence of the material, or super-sensuousness not natural to its spiritual state of existence. As such it must continue to crave in spirit-life, or even in earth-life, after the physical animus becomes allayed; and as such it manifests itself as the dying emotions of an old passion.

Such is mediumship, and no better guide to self-reform exists. Through it we see ourselves reflected as in a mirror; and, if inclined to philosophize on human nature, this is the fountain to gather from. "Man is an epitome of the universe," and through self-knowledge he learns the nature of causes. Self-purification leads to happiness; and as happiness, like truth, has no termination, we may continue this forever; and as we advance in the latter we obtain relief from spirit mockery—every step in advance attracting higher and purer influences; and, according

to these we obtain light or universal truths. Truth leads to contentment of soul, and such constitutes heaven. I am one of the many who are struggling for it, and hope that my little experience may benefit others.

It is because humanity is corrupt, that it has the parasites in church, state and society feeding upon it. Let human beings once become spiritually clean and these parasites will disappear, just as parasitic insects do not infest a clean physical body.

So many think that a text quoted from the Bible, to sustain their point of view, is infallible, but texts can be quoted from the Bible to sustain every evil as well as every virtue. Texts can be quoted from it to uphold war, theft, murder, lust, flesh-eating, polygamy, slavery, etc., and other texts can be quoted to sustain honesty, kindness, vegetarianism, love, peace, etc. A book that abets both good and evil cannot, in its very nature, be infallible. It is like man,—its author,—full of contradictions.

The sustainers of sectarian orthodoxy should think twice before claiming infallibility for their judgment in religious matters. John Knox, Calvin and hosts of leaders and church members who lived in an unprogressive past, declared music to be "the snare of the Evil One." Yet this "snare of the Evil One" is the main attraction of every church in Christendom today. And so with many things that have been pronounced "snares of the Devil"—the churches appropriate them, sooner or later.

The many friends of Judge H. N. Maguire will be glad to hear that he is still working for the Brotherhood of Man: At Golden Rule Hall yesterday afternoon, Mayor Jones introduced Judge H. N. Maguire as the speaker of the day. Judge Maguire is from Spokane, Wash., and is one of the most eloquent speakers who have been heard at Golden Rule hall. He chose for his topic a review of the conditions which have faced the American people and circumstances as they are now found.

Judge Maguire in a very lucid manner demonstrated that the population of the world is increasing with alarming rapidity and that if the people did not change their methods to conform to the new order of things a crisis would certainly arrive at no distant date.

—Toledo, (Ohio), Blade.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is fit to be a Freeman.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

WE MUST BE PURE.

ALICE ESKEL.

WE must be pure ere we can enter in
The Light of Lights, the Innermost of Peace;
No scars can mar the exquisite outlines
Of jewels that adorn the Crown of Life.
Nor shadows dim their sun-lustrous splendor.
Watch, then, O man; the slightest thoughtless act
May spoli your Gems that else had been perfect.
And close to you the peerless Gates of Bliss
That open to the touch of Perfect Love!

EVOLUTION.

ISABEL DARLING.

YE cannot escape me, O, children of earth!
For I am the essence of all that hath been,—
Of chaos, selection, possession and change,—
And I am the prophet of all that shall be!
I lay in the depths of the far-reaching cave!
I slept in the slow-creeping saurian's heart!
I shivered the air with my storm-beating wings!
I conquered the world and demanded high Heaven!
And ye are but tools of my fashioning power;
Your triumphs are mine, your defeats and rewards;
As by me and through me and from me ye grow;
For I was and shall be! Forever I Am!
The author and finisher! Soul of all soul!
Yea, I am the breath of the spirit of God!

JUDGE NOT.

PEOPLE continually waste their energies in judging each other and finding fault with each other. They might with as much profit find fault with ounce bottles for not being pints and pints for not being quarts; for each individual is just what he is because of his organization, environment and ignorance, and the individual can only manifest in the degree that the organs and faculties of his mind and body are unfolded.

The condemners ever reason as if all people were made alike, and had the same capabilities and faculties unfolded, and as if they had made

themselves, while they assert that "God made man." Then it is certainly God they should find fault with, and not man.

The world is so full of this spirit of judging and condemning that even those who are intelligent enough to know the folly of cultivating it, condemn their neighbors and manifest malice and hatred for them.

The world is in need of Light, and that Light is increased by increasing thoughts and speech and acts of Love. This is the regenerating force that can alone bring crude humanity into harmony. Be wise, be loving, be kind! In this is involved the happiness of the individual and of all mankind. Nothing in life is of more importance than this—it comprises all of true religion, true government, true society. All else is but the manifestation of discord, ignorance, superstition and spiritual blindness.

When one acknowledges that he cannot know anything of a spirit world, he admits his own spiritual darkness.

* *

Materialists say: "We believe nothing that we cannot investigate with the five senses." But when something is presented to them that baffles their five senses, then they say, as Colonel Ingersoll said: "I know that it is easy to deceive the senses, and that the old saying, 'that seeing is believing,' has many exceptions." The materialist is just as bigoted and inconsistent in defending his crystalized opinions as the orthodox Christian whom he assails for his bigotry and inconsistency.

The Old Order is rapidly dying. The circumference is dying of depletion, and the center of congestion. The heart of the body politic has too much blood, and its surface too little. The result will be sudden apoplexy.

MAKING FATE.

THE following is a fair specimen of the way people "amuse" themselves:

"We whiled away the time very agreeably on board, amusing ourselves from morning till night with rifle practice, trying our skill on the immense numbers of wild geese and ducks flying in every direction on our approach. We also fired at the stately rose-colored and white flamingoes, stalking gravely about in the shallow places of the river, standing upright and soldier-like on their long slender legs. Sometimes we sent a bullet whizzing into the midst of a congregation of thoughtful or sleepy-looking pelicans, standing motionless on the sand banks of the river."

And the men who thus amuse themselves are not savage barbarians, but British or American "Christians." It is murder, and murder of the most heartless description, done for amusement, regardless of the suffering inflicted on harmless and innocent animals. Many may be only wounded and linger for days in horrible agony, and where the mothers are killed, the young must starve to death. As long as people can thus "amuse" themselves, so long will that which they name "fate" amuse itself and make sport of them through their misery, suffering and sorrows.

The universe is governed by law. Put the hand in the fire and let it burn off, and all the prayers of all the world cannot replace that hand. Generate the forces of cruelty, that transmute themselves into diseases, disasters, destruction and death, and all the prayers of all the world cannot put people back to the condition they were in before they generated the cruel forces.

The only way possible for humankind to avoid suffering in this life is to stop inflicting it upon anything.

Hatred, cruelty, murder is Hell itself, and generate the torments of Hell in the being. This is the real Devil; and it is always those who sustain this Devil, who live in fear of the mythical Hell, while they build up the real fire of torment, agony and woe within their own beings and furnish the fuel therefor.

* *

The mind follows the pathway of least resistance; habit is the groove in which it runs. It is habit that rules the world.

WAITING.

THE world, Micawber-like, is waiting for happiness to turn up by some fortuitous circumstance, but, Micawber-like, it never turns up, until we get to work ourselves and turn it up. Happiness is the culmination of Love's labor successfully performed—it is the spiritual blossom evolved from the fulfillment of duty.

But people are praying (preying) and waiting for a "Savior" to appear who will deliver them from their sins and transport them to a place of happiness; and while waiting for some one to do that which they are obliged to do themselves, they are getting farther and farther away from their salvation. There are innumerable Saviors already come; if the Saviors would manifest what they preach, and the people would listen to and work out the teachings. Salvation can never come through greed, selfishness, unkindness and sensual gratification. While these are cultivated by the individual, he will always be in need of salvation.

A Messiah could do no more than teach obedience to the Law of Love and Wisdom. Learn to conform to the mental-spiritual and physical laws of harmony. Bring the body and mind under harmonious control. This you know in theory; put it into practice, and the Savior will appear!

*
* *

"Man in America today is not concerned with securing freedom of speech or trial by jury or liberty of worship or representation through the ballot. What he is concerned in is a chance to work, to do business, to spend or save or bestow what his efforts bring him." While the worship of money is in itself the most pernicious idolatry, it, indirectly, fosters every evil in the world. When men's minds are filled with greed, there is no room in them for the Wisdom whereby they can discriminate between the true and the false, and they are easily deluded and led astray by the errors taught and maintained by the leaders in church, state and society, and all the parasites who fatten on the inharmonies of the world.

* *

All of Truth is involved in Love. The purer the love we have the more of Truth we know. Men are befuddled with error because they are blinded by hate.—LUCY A. MALLORY.

NORTHWESTERN ETHICAL EDUCATIONAL SOCIETY.

THE above is the name of a very important organization that has recently been inaugurated in this city, its object being to teach the sacredness of all life; the true relation of the human to the sub-human, and the full import of the commandment: "Thou shalt not kill!" to promote the study of the laws of ethics and their application to character building; to inculcate in humanity a love for Truth, Justice, and the generosity that makes the stronger supporters, instead of oppressors, of the weak; by individual thought, words and deeds to strive to promote Universal Harmony, and to hasten the coming of that glad day when there shall be no more hunting and destroying in all the Earth, for the world shall be filled with the knowledge of Universal Love.

The officers of the organization are: Mrs. Lydia A. Irons, President-at-Large; Mrs. Lucy A. Mallory, President; Mr. J. H. Lucas, Vice-President; Mr. Geo. A. Brodie, Recording Secretary; Mrs. C. A. Dean, Corresponding Secretary, Mrs. J. H. Lucas, Treasurer.

It is the paramount purpose of this society to promote the highest and most benevolent teaching and to enforce it under the law of kindness by thought, precept and example towards all sentient beings.

It is hoped that this movement will receive the hearty support of all humanitarians everywhere, and this organized effort will bring about wonderful results for good.

The first convention of this association will be held in this city in June. All are cordially invited to attend.

Anyone desiring any information about the society can get it by writing to (enclosing a 2-cent stamp) Mrs. Lydia A. Irons, Milan, Spokane County, Wash., or to Mrs. C. A. Dean, Corresponding Secretary, 704 Glisan street, Portland, Oregon. Copies of the Constitution will be sent on application to the World's Advance Thought.

If, on entering a house in Russia, one does not first render homage to the "holy icon," before saluting the host and hostess, he is a marked man. This comes from the union of church and state in that country. A volume could not contain a recital of all the tyranny that has proceeded from that union.

WHAT SHALL WE EAT.

SAMUEL BLODGETT.

THERE is a great deal said in these times about a Vegetarian diet, and a great deal can be said on both sides of this question. After investigation, many honest and progressive people differ. Science has not settled it. I know many children take to flesh food for a part of their diet without ever having been taught. The possibilities of their having inherited a depraved appetite through long ages of false eating by their ancestors invalidates this as evidence that flesh eating is a natural diet; though if I were sure the instinct was not so depraved, I should consider it conclusive, for I do not think that Nature ever errs. Comparative anatomy is not conclusive. First, students in that line differ, and, second, there is no animal whose teeth and digestive apparatus are like man's.

Human beings have a wide range of adaptability in the matter of what they eat. They can exist upon a diet of flesh alone, or upon a mixed diet, and they can enjoy perfect health without tasting flesh at all.

All the elements of nutrition have to come from the vegetable kingdom first. When we take nutriment from the flesh of animals we take it second hand. They have digested and assimilated it first. If we take it from carnivora we take it third hand, it having been digested and assimilated twice. There is no doubt that we could live, and apparently thrive on what is in the stomach and small intestines of animals, the food having been digested and partly digested, but not assimilated by them. I suppose this will go rather against the stomach of our genteel flesh eaters, but I believe they would like it if they did not know what it was, and that it would be fully as good for them as the flesh they are so fond of. If we had been brought up so, we should eat this, and it would seem to us perfectly right. It is simply a matter of education and habit. Flesh eating is not a refined habit. A little healthy criticism makes it appear as very disgusting.

All animals, including man, would not need food at all after maturity, if it were not for the process of elimination that is continually going on, the food being used to replace the particles of the old body that is being cast off as no longer useful in the animal economy, and when no longer useful it becomes poisonous. The poison of this kind that is in the

tissue of the slaughtered animal at the time of killing we must necessarily take into our own systems, if we eat the meat. If a person has vigorous excretory organs, they will cast this out without serious harm. If they are weak, this extra tax is too much for them. All butchers sell meat that is more or less diseased, and to cast out actual disease taken into the system by flesh eating is sometimes more than the most healthy can do. You cannot tell this until after you have eaten the meat, and not always then.

A great deal has been said and written about the dangers of pork eating, but very little about that of beef, which I believe is now getting to be the more dangerous of the two. There are several reasons for this, one only of which I will now give: It is the farming of calves for vaccine virus. I do not think the change thus given to the system is ever eliminated, and it carries with it a source of weakness and disease to humanity. I hope the people will not long continue to let the physicians enforce Jenner's nonsense. For a few years past there has been a great effort to make the idea applicable to other diseases. This is a medical superstition that equals in intensity and universality the theological superstition. It will be a glorious day for perverted humanity when we learn to trust unperverted nature.

I lay less stress on the ethical side of flesh eating than many others. To say, "Thou shalt not kill" is too sweeping an assertion. Whether it is right or wrong to kill is relative and conditional; not abstract, absolute and universal. The highest in creation at any given time have the best right to the earth; and if living means anything good, it means happiness; therefore the right to live carries with it the right to try and enjoy, and to be comfortable. When any of the lower order of animals stand in the way of this we have the right to send them to the wall. We have the right to kill anything and everything that must from the nature of things detract from our happiness. I pity a person whose sensibilities will not let him destroy fleas, mosquitos and bed bugs.

I believe in waging a war of extermination on any animals that, directly or indirectly, endanger the life and happiness of human beings. They have no rights that we are bound to respect. I do not mean by this to justify the torturing of any being.

[How are we to avoid torturing them if

they have no rights that we are bound to respect?—Ed.]

Cats, for instance, if well fed and allowed to propagate freely, would in a few years overrun the earth, and starve out the whole human family. A dense population will necessitate the keeping of comparatively few domestic animals.

The taking of life is no hing. Nothing lives that does not destroy other life to make its living. Vegetarians are in the business just as truly as flesh eaters, the difference being that they destroy vegetable life, while flesh eaters destroy that and animal life too. From an ethical point of view, a grain of wheat has as good a right to its life as any animal has. It has as good a right to have land to grow on, and fulfill its mission to increase and multiply as any animal has, or as man himself has; and the only ethical reason that we should confine our killing and eating to the vegetable kingdom is that such killing does not arouse our sympathies.

[According to this argument the physically strong and the intellectually strong have the right to kill off those less strong, in order that they (the stronger) may have all that is required for the support of the weaker—where would the killing stop?—Ed.]

To make a general statement that has no exceptions, we can say that life always lives upon life; that it is compelled to so live; and this is the way the creative balance is maintained. The only vital thing to consider is, what is natural and best for us to live upon. This is a complicated matter, as we have already seen, and the more we examine it the more complicated it appears. It is true that so far as domestic animals are concerned, people do not like to kill what they formed an affection for, and in tending domestic animals it is not uncommon for the tenders to come to like them almost as one of the family. The other side of the question is that the majority of those we call our most worthy men enjoy frequent recreations of hunting and fishing. Probably there are not five per cent. whose natures really shrink from it. Is it more proper for the few to say they have the proper normal development than it is for the many?

[Probably five per cent. of the human beings on this earth believe that it is right to steal if you can without being caught at it. Is it proper for the few to say, "it is not right to steal?"—Ed.]

TRUE WORSHIP.

J. H. LUCAS.

THERE is true worship, and there is false worship. All false worship proceeds from an untrue concept of the reality, which pre-eminent reality, unseen by mortal vision, is inward and spiritual; too holy and too purely Divine to be perceived and appreciated by the carnally minded. Those who are "of the earth earthy." It is an ever-living excellency, a renewing, upbuilding and an unchangeable reality.

True worship has been the same in all ages of the world; because the radiant thought concerning it was immutable, eternal and spiritual, and did not rest upon perishable, transitory and unreal forms.

Real worship cannot find appropriate and fullness of expression in external formulas. Therefore, no ceremonials, which have come to us through a long line of venerated ancestors, or through sacred traditions, can be regarded as worship in the true sense; because this worshipful exercise of the human spirit toward the Supreme Good far transcends all outward forms, or sensuous expressions however beautiful and attractive these may appear to the external senses.

It is a momentous truth, ever has been and ever will be, that God is a spirit and they that worship Him must worship Him "in spirit and in truth." This is the teaching and personal realization of one who had found the true and "hidden wisdom" given to the soul in its earnest search for the Divine Reality. and its joyful perception of its exalted, spiritual relations with the Infinite Spirit. And the Infinite Spirit is ever seeking to draw men up to that exalted moral altitude in which true worship is possible. As the natural sun illumines, warms, fructifies and beautifies the earth, so does the Sun of Righteousness ever send forth a beneficent influence upon all aspiring souls.

"Worship him in spirit and in truth." Let the worshiper consider himself a spirit, which, indeed, he is, and, as much so as he ever will be, though temporarily occupying a physical body, and that he is in truth, as a spirit, holding communion with, and giving adoration to the Universal Spirit—the All of Love, Wisdom and Power. When he has reached this delightful experience, he will know something of the meaning of the words of the Christ, "The true worshipers shall worship the Father in Spirit

and in truth, for the Father seeketh such to worship Him." Every earnest soul, seeking greater unfoldment and higher attainments in the true life, has ever found helpful influences coming to him. And so, beloved, if you are cast down at times and discouraged and the world passes you by unnoticed, not understanding you, remember that the Infinite Spirit possessing boundless riches and blessings, and abundance of life forevermore is ever seeking you.

SPIRITUAL TEACHING.

F. P. WAGNER.

FOR many reasons it is difficult to teach spiritual truths; the principal one being the inability of the masses to comprehend them. The disciples of Jesus did not understand him. Books and journals of all kinds are multiplying rapidly that teach the way to a better life; but no two persons arrive at the same conclusion by reading these publications. It is said that not over six persons in the United States today can understand Emerson's essays. Only a few of those who publish New Thought literature fully understand what they are trying to teach. So many seem to travel in circles around a few ideas; which ideas they guard sacredly against all other ideas, as if they were all of the truth. All the churches, sects, societies and creeds are founded by some one formulating some ideas and getting others to endorse them. The endorsers have but a faint conception of the matter as understood by the leader, but they think he is wise, therefore he is their Saint. The Mohammedans have the best creed of any society, and a Mohammedan declares that "there is one God and one Prophet, and Ali is that Prophet, and he that says he is not, is a liar and I will kill him." That is a pretty strong argument. Do not most of the creeds of the churches and societies mean the same thing?

The church organizations have been saying for ages that through them only can men's souls be saved. They teach that even repentance and baptism cannot save you unless you also join a church, and then you must die before the soul can receive baptism. But all this has never saved a soul. There must be a capacity and a desire to understand spiritual truths before there can be any advancement in this direction.

In going across the country at this time, the traveler can have a palace or tourist car, but some prefer to ride on the brake beam, or blind baggage of a car, with all the risk in so doing. So there are many who in the journey through this life make it as uncomfortable for themselves as possible. The one who rides on the brake beam into the Eternal City will not put up at a good house when he gets there. If an idolater should ask me to improve his idol, I would not remove the idol from him, but I would try to beautify it and give it a new virtue, one higher than the worshiper had before noticed. It is better, when called upon to inspect the work of a child, that we say to it: You have done splendidly for one so young.

AID FOR THOSE IN NEED.

ARRANGEMENTS have been made whereby the sick and distressed, or any one needing help in harmonious unfoldment in any direction, may receive assistance to help themselves by writing to The World's Advance Thought, 193 Sixth street, Portland, Oregon, and stating their needs.

The full name must be given, and a 2-cent stamp enclosed for a reply. ,

No charge will be made in any case.

Those who desire this assistance are required to devote at least half an hour each day to silent soul-communion, sending loving thoughts to those sending the assistance; for in order to get the assistance, there must be mutual reception between the giver and the receiver and unless the half hour is steadfastly observed, the law will not be fulfilled and the desired result will not be accomplished.

Abel Andrew—a familiar name to all Advance Thought readers—has just published another interesting book with the suggestive title, "The Night Express." The book is full of quaint sayings, suggestive truths, and it will be more and more appreciated as the people grow into an understanding of spiritual truths. Price, three shillings and sixpence. For sale by the author, 15 Thirlmere Road, Liverpool, England, G. B.

Of all forms of slavery, religious slavery to theological tyrants is the worst, for it is the root of all slavish conditions.

STUDYING DISEASE, NOT HYGIENE.

THE teaching in the medical colleges is most paradoxical and perverse. Disease is treated in its various aspects and details, but hygiene is never touched upon. The idea which seems to prevail among professors and students is that the sick man is to be the prey of the young saw-bones, and sickness is all he studies. Health is no part of his business, and he is not instructed concerning the natural environment, attributes and characteristics of that condition. Disease fills the doctor's purse, and the longer he can protract a case without being found out the better for him. Search any medical text-book on the origin and prevention of Bright's disease, cancer, blindness or consumption, and you will gather very scanty information. Medical science has not fathomed their origin, and that is why it is inadequate in the treatment of these afflictions. Volumes could be filled with quotations from medical writers of the highest standing, all purporting that the nature of disease is quite unknown to the drug dispensers. What, then, does their treatment amount to? It is blind, selfish experimenting on life and health. We use this harsh and strong language in the faint hope of arousing a few of our readers from the indifferent attitude humanity manifests toward the way health is ill used and destroyed by perpetual drugging. Those who turn a deaf ear to warning and remonstrance will suffer in their own person, not we in ours. Examine and think for yourself. That is the only just course in a free country. If one is too lazy to read, too dull to reflect, that is another matter. If the world is progressing, the latest ideas must be the most mature. The medical advocates are averse to innovations because they do not possess new thoughts; they walk in the old ruts of their predecessors. They persecute new ideas, and by this act place themselves in the same class as the murderers of Socrates and the persecutors of Gallileo.—A. F. Renhold, M. D., in *Physical Culture*.

A handsome photograph of Chas. Filmore (Leo-Virgo), the editor of "Unity," accompanied the April number of that well known magazine. Those who have never read Leo-Virgo's refined and spiritual articles should send a dime for a sample copy of "Unity" to 1315 McGee street, Kansas City, Mo.

"Idiosyncracies," by Esther A. Macallum, Lansing, Mich. Price, 15 cents. This booklet portrays habits we fall into without thinking. On page 24 the author says: "Some lay great stress upon abstinence from eating of flesh of any kind (notably Orientalists), and I seldom eat meat myself, but there are times and conditions in life, as we have found it so far on this plane, when meat-eating would furnish the very elements that were needed. Some are placed in conditions where they have to fight, so to speak, for their daily bread, and sometimes to stand on the defensive for their life, and the atoms of flesh impregnated by fierceness and combativeness of the animal mind that held them together, supply the requisite stimulus. Some day the world will be advanced to that plane of love and refinement that such elements will not be necessary."

[But how can the world be advanced to the plane of love and refinement as long as we advocate the eating of flesh (procured at the expense of the torture and murder of animals and the brutalization of their murderers) that incites to fierceness and fighting? Love and refinement are the products of cultivation and do not come by miracle.—Ed.]

"The Vegetarian" and "Our Fellow Creatures" have consolidated, and the title is now, "The Vegetarian and Our Fellow Creatures." The April number is full of interesting items for the humane man or woman. This is the official organ of the Vegetarian Society of America, and the International Kindness to Animals Society. Price, \$1.00 a year. Address: Mrs. Fairchild Allen, 79 McVicker's Bldg., Chicago, Ill.

"The Mind and its Machinery," by V. P. English, M. D. Price, \$1.00. Address: Ohio State Publishing Co., 13 Plymouth street, Cleveland, Ohio. This work describes the mind and body, their mutual inter-relations and the influence of each upon the other. It also contains a new and simplified description of the temperaments, and how to read character.

"The Rustle of His Robe—A Vision of the Time of the End," by Margaret Kern. Price, \$2.00. For sale everywhere, or sent prepaid on receipt of price, by F. Tennyson Neely Company, 114 Fifth avenue, New York, N. Y. This is a description of a prophetic dream, written in symbolic style that the spiritual student will readily interpret.

"Which?" by Justice, a pleasant story with a good moral purpose. Price, 25 cents. "The Right of the Child to be Well Born," by Rev. Mabel Maccoy Irwin. Price 10 cents. National Purity League, 95 Fifth avenue, Chicago, Ill.

"Realization," a journal of higher thought. Monthly; 50 cents a year. Address E. Arthur See, Ph. B., and Agnes Chester See, D. M., 432 Academy street, Kalamazoo, Mich.

"The Interpreter" is the latest New Thought magazine from the press. It is a monthly periodical devoted to the final things. The well known author and lecturer on New Dispensation subjects, Rev. Geo. Chalney, is the editor. Price, \$1.00 a year; 10 cents a copy. Mr. Chalney's "School of Interpretation" is now open at Tre-brah, Williams Bay, Wis.

"The Political Economy of Humanism," by Henry Wood. Paper, 50 cents; English cloth, \$1.25. Written in Mr. Wood's clear, forceful and convincing style, this is a work that should be in the hands of every employer and employe, and both would be the better for its study. Lee & Shepard, publishers, Boston, Mass.

"The Medical Iconoclast," edited by Dr. H. Warner Newby, is doing good work in forwarding the Physio-Medical System of Natural Healing and in exposing the detrimental effect of poisonous drugs. Price, \$1.00 a year; 10 cents a copy. Address the Iconoclast Pub. Co., 212 Oklahoma Ave., Guthrie, Ok. Ter.

As we go to press the "Proceedings of the Eighth Annual Convocation of the Hermetic Brotherhood," comes to us. This organization is indeed a brotherhood banded together for the spiritual good of humanity. Send twenty-five cents for a copy of the "Proceedings" to W. P. Phelon, M. D., 509, Van Ness Ave., San Francisco, Cal.

"Prabuddha Bharata or Awakened India," monthly, \$1.00 a year; Manager, Prabuddha Bharata, Mayavati, (via Almora Kumaon, Himalayas, India. One of India's most progressive magazines, conducted by the Brotherhood, of which the Swami Vivekananda is the head.

"The Mental Advocate," Dr. Paul Edwards, editor and publisher. Monthly; \$1.00 a year. Motto: "Nothing is Greater than Good; Nothing is Higher than Truth." Address: The Mental Advocate, 108 West Thirty-eighth street, New York City, N. Y.

"Philo," monthly, 10 cents a year, 1 cent a copy. D. Gregorson, 9 East Cota street, Santa Barbara, Cal. Sold for the mere price of this paper it is printed on, but radiating love and light to all.

"The Elevator," monthly, \$1.00 a year; Densie Herendeen, 1111 Fourteenth street, N. W., Washington, D. C. Devoted to the upliftment of humanity.

"Zodiac," monthly, \$1.00 a year. Devoted to Astrology, Palmistry and Phrenology. Address: Zodiac Pub. Co., 120 Tremont street, Boston, Mass.

"New Thought," monthly, \$1.00 a year; A. Virginia Sheppard, 715 Gearing avenue, Pittsburgh, Pa. An up-to-date New Thought magazine.

"THE JOY THAT LEAVES ONE HEART UNBLESSED WOULD BE FOR MINE TOO SMALL."



IT MUST BE SO.

* * that somehow good
Shall be the final goal of ill,
To pangs of Nature, sins of will,
Defects and doubts, and taints of blood;

That nothing walks with aimless feet,
That not one life shall be destroyed
Or cast as rubbish to the void
When God hath made the pile complete.

OUR HOME RIGHTS.

WE ADVOCATE REFORM IN SOCIAL, POLITICAL AND RELIGIOUS LIFE.

Organ of the U. S. Confederation of Medical Rights Leagues. IMMANUEL PFEIFFER, President and Founder. Published monthly by "Our Home Rights" Pub. Co., 74 Boylston Street, Boston, Mass. Price 50 cents a year.

REALIZATION.

The above is the name of a new periodical devoted to the Philosophy and Methods of the Higher Attainment, Psychic Science and individual unfoldment. It is an entirely new departure, being Special Treatises upon Special subjects and has attained a preeminent position. Send for free descriptive matter.

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vol. 14, no. 7, n.s.

JULY, 1901.

The
World's Advance-Thought
AND THE
Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass	3:23 p. m.
Baltimore, Md	3:03 p. m.
Burlington, Vt	3:13 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A	4:13 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id	3:58 p. m.
Columbia, S. C	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col	1:08 p. m.
Detroit, Mich	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky	2:33 p. m.
Ft. Kearney, Neb	1:33 p. m.
Fredrickton, New Bruns	3:43 p. m.
Georgetown, British Gua	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S	3:18 p. m.
Harrisburg, Pa	3:03 p. m.
Honolulu, S. I	9:51 a. m.
Iowa City, Ia	2:03 p. m.
Indianapolis, Ind	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala	2:18 p. m.
Memphis, Tenn	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn	2:23 p. m.
New Haven, Conn	8:18 p. m.
New York City	3:15 p. m.
Newport, R. I	3:23 p. m.
Norfolk, Va	3:05 p. m.
New Orleans, La	2:11 p. m.
Omaha, Neb	1:38 p. m.
Ottawa, Canada	3:03 p. m.
Philadelphia, Penn	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn	2:51 p. m.
Paris, France	8:19 p. m.

Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga	2:48 p. m.
St. Louis, Mo	2:11 p. m.
Santa Fe, N. M	1:07 p. m.
St. Johns, Newfoundland	8:38 p. m.
San Domingo, W. I	3:33 p. m.
St. Paul, Minn	1:58 p. m.
Spanishtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass	3:21 p. m.
San Francisco, Cal	12:01 p. m.
Tallahassee, Fla	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C	2:59 p. m.
Washington, D. C	3:01 p. m.
Walla Walla, Wash	12:18 p. m.

HERE AND HEREAFTER.

"In the corrupted currents of this world
Offence's gilded hand may shove by justice;
And oft 'tis seen, the wicked prize itself,
Buys out the law. But 'tis not so above.
There is no shuffling; there the action lies
In its true nature; and we ourselves compelled,
Even to the teeth and forehead of our faults,
To give in evidence."

ALL WHO DESIRE TO MAKE THE WORLD BETTER AND HAPPIER

SHOULD OBTAIN

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THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

July, 1901.

PORTLAND, OREGON.

Vol. xiv, No. 7 —New Series.

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MODERN REFORMERS.

THE world has had reformers, men who were sternly just,
Who smote the thrones of wickedness and laid them in the dust;
Meek, tender men, made mighty by mankind's blood and tears:
Strong men, whose words were thunderbolts to smite the wrong of years.
Were all these stern reformers of a breed too weak to last?
Did all the great wrong-smiters wane and perish in the past?
Did they fight a losing battle? Were they conquered in the fray?
Why are there no reformers fighting in the world to-day?
Well, 'tis but a thing of labels; the reformers have not gone,
But they're mixing with the people with misleading placards on;
For we placard them "fanatics," visionaries," "cranks" and "fools,"—
Men denounced by clubs and churches, by the journals and the schools.
There are men who bear these placards daily in the market-place,
Heroes of the ancient lineage, kings and saviors of the race.
And we never see their greatness through life's trivial events,
But our children's sons will read it on their granite monuments.
—Sam Walter Foss.

We must take one of three positions in life, here or hereafter: to climb and progress; to remain at rest in a fixed or crystallized state and become petrified; or to slide down the precipice of time and get torn to pieces. Most people choose either the second or third position. They deem it is hard to climb, but by refusing to make the effort they miss all the joys and beauties of Heaven.

THE CYCLIC CRISIS.

A FAR greater crisis than that which culminated in the Declaration of Independence is upon the American people, for it is a World Crisis, in which the United States will perform the leading role. It is here that the foundation of the New Civilization is to be laid, and Columbia is to take the lead in the coming stupendous progressive movements, that will finally culminate in the Universal Brotherhood of Man.

This will not come without a fearful struggle, and it will require great Wisdom and foresight to steer the ship of state through it. The President and his cabinet will have to construct out of the ruin of the Old Order, the foundation of newer and better conditions for the American people, and to give to the other nations (who will all be in a like situation) the impulse to build up the foundation for the New, the True and the Good.

No statutes, ordinances or constitutions now in force will meet the situation. New methods of procedure will have to be instituted, and all matters of personal or self-interest and selfish policies will have to be set aside. The good of all the people, regardless of rank, wealth or other distinctions, will have to be considered, and newer and broader methods conducive to the common welfare will have to be inaugurated.

We will pass safely through this Crisis, as we have all others. The Overcontrolling Power of Wisdom has spiritually prepared rulers and peoples, and after the culminating Cyclic Storm has passed, the Sum of Righteousness will manifest with healing in its wings, and all nations will unite in Love and Wisdom, and build for the permanent peace and prosperity of the New Time.—LUCY A. MALLORY.

INTUITION.

INTUITION is the All-Seeing Eye. Psychometry is the Science of Intuition. Psychometry means life-measurement.

Spirit is pure light, unstained, translucent, in which all things show in their true relationship of development and use. In the astral light of unfolding consciousness, thought is obscured and images are refracted and reflected on the shadowy scenery like incoherent images of a dream.

Matter, in all its countless forms, from the mineral to man, is spirit materialized, embodied, formulated. Material science ignores the existence of Spirit and God, but it must admit the existence of Life; and Life is Spirit, and Life is God. So the difference between material and spiritual science is but a difference of terms.

The material form only is perceptible to imprisoned material sense; the soul form is perceptible to clairvoyance, clairaudience, etc.

Intellection is the Wisdom that binds the trinity—matter, form and force—in mystic union, the unity of all—all spirit and all phenomena.

*
* *

That which others do for us but encourages our own weakness. Neither spiritual, mental or physical strength can be ours by the exertions that others make. Enduring happiness comes from earning our possessions; it cannot come by gift. All life evolves from within the entity. Gifts from the outside can, after all, only be dead things, like clothes, money and other property. The "Kingdom of Heaven within you" can only come by self-growth.

*
* *

Do you know who you are? Are you yourself, or are you simply molded, like millions of others, after a crystallized pattern, made by the leaders in the popular church, state and society? If you are, make yourself over after the new pattern of Love.

TRUE VEGETARIANS.

THE one who adopts Vegetarianism for his health, is liable to go back to flesh eating again "for health's sake." A humane Vegetarian remains a Vegetarian always; he never goes back to flesh-eating, he will never again be the slave of an appetite that demands the murder and torture of animals, with all its concomitants of brutality.

He realizes that "the knowledge of the Lord" cannot "cover the face of the earth" until none "shalt hurt or destroy in all my holy mountain."

The one who believes that "God is Love," is an atheist, in practice, when he allows the Hell of hate, murder and torment to exist that he may be provided with flesh-food.

*
* *

Those who have been faithful to the work of the New Dispensation and its Divine Organism, Whole World Soul Communion, and have sought to carry out the teachings of The World's Advance Thought to the best of their ability, will now realize in this World Crisis the benefit to themselves of the cultivation and growth that has resulted to their spirits from their good efforts. Having cut themselves loose from the Old Order, its death throes cannot affect them. They belong to the New Life and already intuitively perceive its glories, and they stand ready to manifest love and good will to all who have neglected to prepare themselves for the Great Change from the animal-mental age to the Spiritual cycle.

* *

You need have no fear of "evil spirits" if your own spirit is illumed with the Light of Love. You may fearlessly enter the domain of all the "evil spirits," incarnate or discarnate. Their darkness cannot dim your Light, but your Love-Light will lead them out of the wilderness of evil into the great Light of Wisdom's ways.—LUCY A. MALLORY.

KEY THOUGHTS.

LUCY A. MALLORY.

LIFE is a success, no matter what form it takes.
Your thoughts are your spiritual capital.

You can only know the Divine in the Silence of your own soul.

Creation is dependent upon union; destruction, on disunion.

The wrong thinker fears; the right thinker trusts and has faith.

The hatred manifested toward criminals is itself a criminal madness.

Whatever the mind plans the body builds, either within or external to itself.

We are all noble by Divine right, but we ignore our nobility for a mess of pottage.

The pathway of the Divine commences with a good suggestion, that, if cultivated, leads to Universal Power.

Let it be posted up at every corner that mental and physical cleanliness is the only sure disease preventative.

The mind-spirit builds up the body according to its degree of Wisdom, and if it is ignorant, it destroys it; hence, death.

What you do to others you do to yourself. This is why a kindly act makes you feel good, and a cruel act makes you feel hateful.

Suffering must be as long as we are negative to any evil. When we have learned to become positive to evil, then suffering ceases.

The patience of Love never fails; the hateful are always impatient—they have no patience with anything, because hatred blinds them.

The greatest thing in life is self-experience. Bibles and spiritual teachers are guide boards to be followed, and not to be idolatrously worshiped.

You have to dwell within yourself to all eternity; therefore, to make yourself harmonious and agreeable is of more importance than anything else.

Every man's actual God is that which he recognizes himself to be. Thus he may see his God as kind, loving and true, or revengeful, angry and hateful.

If one is not angelic in the seen and known, he certainly cannot be an angel in the "unseen" and "unknown." No one can be growing a demon and reap an angel.

The truly good spiritual man of ancient times is worshiped as a God, but let any one be so rash as to follow his example, and he is treated as if he were a devil by those who worship him.

The way to reform wrongdoers is not to tell them of their faults, for these are already too strongly impressed upon their minds, but to arouse their latent virtues.

In a dream a man sees without physical eyes, hears without physical ears, speaks without a physical larynx. He does these things spiritually. Dreams are foreshadowings of the life of the spirit.

When men are afraid to rely upon their own souls' intuitive judgment (the Divine within), they become the sport and tools of theological sophists, who promise them a Heaven some time in the indefinite future.

Social boycott, a revengeful God, and punishment after death, is the lash in the hands of the rulers that keeps the slaves in submission—together with the hope of those bound, that they will sometime be "bosses" themselves.

A fruitful source of disease is the poison generated by dirty sinks and connections, in which the washings of animal flesh and grease decay. Impure food, dirty sinks, unclean cellars and filthy bodies are all generators of disease.

When truths that are unanswerable are presented to their opposers, they employ the last weapon in their arsenal—the revilement of the man or woman who speaks those truths. But this heaping of dirt upon the truth-teller is putting the soil on the seed of truth, and it will grow the more readily.

The difference between a God and a Devil is not a matter of latitude or longitude, but the difference between Love and Wisdom, on the one hand, and hatred and ignorance on the other hand. A devil always worships a greater devil. This is why the God of the majority is so woefully ignorant and so endlessly fiendish.

The question is often asked: "If you take away the incentive to make money, what can you give in place of it?" There is no higher good for the individual than that of working unselfishly for the good of all—this is working for the Eternal Good or God. When man strives for the general interest, as he now labors for selfish interests, he will realize peace and happiness, and endless vistas of Celestial Wisdom will be open to him, that now in his selfish greed he can know nothing about.

THE UNFOLDING LIFE.

J. H. LUCAS.

To have an unfolding life, one must have within a sincere and earnest desire for a higher spiritual state and make corresponding effort in the outward life for its attainment. Continual growth is the normal condition. But there must be culture and the proper exercise of the intellectual and moral powers that will bring strength to one's self and helpfulness to others.

In seeking to elevate yourself the happiness and well-being of your neighbors must always be considered. Speaking from the point of view of personal improvement you will rise in proportion as you elevate your neighbor. This is a law of unfolding spiritual life. Every good thought and every good deed has a reflex influence. Good thoughts and good deeds not only benefit those who receive them, but they benefit those who give them.

And indeed it has often been more beneficial to the giver than the receiver. And so the ancients accepted the maxim, "It is more blessed to give than to receive," and gave it a prominent place in that system of philosophy taught for the elevation of mankind.

As progress is made in spiritual unfolding, certain changes in the moral state and character will certainly follow. Selfishness stands prominent in the dark background of the life of the undeveloped soul, but as the true Light shines forth upon the darkness, and the soul awakens to a consciousness of better things, and the heart throbs with a new energy, and the growing life pulsates through the whole being, the chilly frosts of selfishness begin to melt away.

The truly unfolding life will destroy in spirit and practice that false competition so prevalent and so demoralizing in the business world that is, the effort on the part of each to outdo the other, in order to secure a selfish advantage for personal gain, will come to an end. And the higher plane of unselfish life and aspiration will be reached and from the lofty eminence of Universal Being we shall behold not only personal interest, but the harmonious unity and blending of the interests of others with our own.

Unity, Peace, Brotherhood and good will forever more!

"O, Divine Love, may we unfold in tune with the Infinite.

UNIVERSALITY.

ANONYMOUS.

IN his frantic struggles to tie himself to particulars man neglects the universal. But the universal will not be neglected. The pebble falling into a great lake may imagine its effect will be to heap the waters directly over itself but universality proceeds at once to bring the waters to a common level. So to tie to lover, husband or children is to hitch oneself by a rope of sand, which the equalizing waters shall sweep away, and force us to seek new anchorage. While the heresy of separateness leads us to continually set up idols of partial and ephemeral nature, the thunder-tones of the Universe eternally proclaim: "Thou shalt have none other gods but Me."

Of the true worship of the Universal Emerson says: "It inspires in man an infallible trust. He has not the conviction, but the sight that the best is the true, and may in that thought easily dismiss all particular uncertainties and fears, and adjourn to the sure revelation of time the solution of his private riddles. He is sure that his welfare is dear to the heart of being. In the presence of law to his mind, he is overflowed with a reliance so universal, that it sweeps away all cherished hopes and the most stable projects of the mortal condition, in its flood. He believes that he cannot escape from his good. The things that are really for thee gravitate to thee. You are running to seek your friend. Let your feet run, but your mind need not. If you do not find him, will you not acquiesce that it is best that you should not find him? For there is a power, which, as it is in you, is in him also, and could therefore very well bring you together if it were for the best. You are preparing with eagerness to go and render a service to which your talent and your tastes invite you, the love of men, and the hope of fame. Has it not occurred to you that you have no right to go unless you are equally willing to be prevented from going? O, believe, as thou livest, that ever sound which is spoken over this round world, which thou oughtest to hear, will vibrate on thine ear. Every proverb, every book, every by-word that belongs to thee for aid or comfort shall surely come home through open or winding passages. Every friend whom not thy fantastic will, but the great and tender heart in thee craveth, shall lock thee in his embrace.

And this, because the heart in thee is the heart of all; not a valve, not a wall, not an intersection is there anywhere in nature, but one blood rolls on uninterruptedly, an endless circulation through all men, as the water of the globe is all one sea, and, truly seen, its tide is one."

INTO HARMONY.

EMMA E. RADER.

THE sensitively stringed instrument when exposed to gentle zephyrs gives forth low, sweet melodies; the wind sighing through the branches and the rippling music of the tiny rivulet, and many other similar examples, show how nature endeavors to pour forth her harmonies wherever a fitting instrument can be found to express them.

So it is with the organism of man; whenever he can bring himself into relation with the Divine harmonies he immediately becomes a medium for their expression. An inspired poem, a painting, a sculptured bit of clay, are real melodies to the soul, and are the result of this bringing one's self into harmony with the spiritual forces—the Soul of creation.

What higher ambition can there be than to strive to so live as to be able in some degree to attain this result?

Can the enjoyment of material surroundings—elusive at the best—ever equal the delight which comes from feeling one's self in accord with the very essence of all true joy—the Everlasting Creative Forces—ready at all times to yield us sweetest nectar if we will but drink of the draught of purity and high resolve? To learn how to eat and dress temperately, and humanely, are two of the essential stepping stones up this grand attainment.

Mrs. Anna J. Johnson is still in Portland, giving her time and strength to teaching and healing. She has a large tent on 13th and Jefferson streets, where she holds meetings afternoons and evenings, daily—at 3 and 7:30 p. m. She heals the sick body, and points the way to the perfect health of the whole being. All truth-seekers should own her little book, "Marriage, Holy and Unholy—Divorce, Its Cause and Cure." It gives the perfect law of mating, and the price is only 25 cents. Besides this book, Mrs. Johnson has several other books that can be had by addressing her at 207 Sixth street, city.

LOVE.

I NOTE this little word as the motto of your excellent little magazine. But, like the word God, it is infinite in meaning—being synonymous with it—for God is Love. But what is God? Theology says beyond finding out! A mistake! God is everywhere—in man. Thus we have not far to seek. A little retrospection will reveal him, or it, as you please; for what man knows of himself, he knows of God, and we will never know him through any other source. Self is the fountain from which to gather this knowledge—this information. Self is the ever-open book with pages infinite—with Light Eternal. Self-study is the only science that can give an understanding of God—self-culture the only agency through which He can be known or sensed, for to do the latter is to know Him. Love is the influence felt, and when we get through loving self—if but temporarily—we may feel the God within us. The soul—which is that principle—ripens from within, and until it comes to the surface is only known to us, by making us conscious that we exist. That is our first knowledge of Deity—intelligent life known to itself—spirit individualized. Reason and justice do the rest—the latter being the active principle in Nature, known as law or force, acting in harmony with the original. Injustice or selfishness is in discord with it, and weaves a tangled web in our own being, which requires unraveling to bring us back into harmony with Nature—measure for measure to even the balance again. Unreason or sensuality beclouds our mental vision to peer into the depths of our own soul nature. Moderation in all things, with justice as the complements, is all the religion we need to find God—something which all mankind is seeking, and which is denominated Truth. He who has found this, can, to his own satisfaction, define Love.

ARTHUR F. MILTON.

A very excellent work is being done by Sada Bailey Fowler, at 840 N. 27th Street, Philadelphia, Pa. She is a Good-Thought teacher, and instructs classes in the best methods to evolve and practice good thoughts.

"Mental Power," monthly; \$1.00 a year. G. W. Calderwood & Co., 14 McAllister Street, San Francisco, Calif. Devoted to "ripe ideas on Human Science and other things."

INDIA.

S. A. MERRILL, M. D.

Poor India! The true Niobe of nations. For thousands of years prostrate beneath the feet of the animal world, and best illustrative among the nations of the relations of man to the animal world in which he was gestated, and out of which he sprang. In this function assigned to that people by the Creative Wisdoms, of illustrating in life and in history. He has done so both in normal and abnormal conditions and degrees. There is nothing so low in the scale of being that he does not acknowledge him as a brother and literally treats him as such. It is not any mere ideal spiritual relation existing between man and his inferior brother in the lower realms of being, but a literal and eternal truth that he feels himself obliged to observe in manifold ways, in his intercourse with the citizens of the great primitive under-world of animated life. It is no whim or caprice of his that has caused him to observe the sacred law of relationship that exists between man and the antecedent forms of life below him; it is due to the part and office so assigned him by the Great Architect in His original distribution of the organs and functions of the Divine Humanity among the races and nations of the world.

Allied closely with the Jew in racial conditions, and destined, like him, to illustrate the sacrificial functions that symbolize the methods of procedure by which he ascends from the feebly and partially united forms of the individual man up into the divine integration of the social man in the Divine Humanity—the Cosmic man—the two people have been called to perform both opposite and reciprocal functions.

Both have performed "blood sacrifices." But while the Jew has sacrificed the animal, the Hindu has sacrificed himself—yea, and herself. Witness the funeral pyre where untold thousands of widows annually went up in flames; the Ganges, where great numbers of infants were thrown to the crocodiles, and the thousands otherwise sacrificed to wild beasts.

Each people symbolize the living eternal facts and forces that play throughout in the infinite theater of Universal Life; but each represent these forces and their symbols under different conditions and aspects. The Hindu, as we have said, makes a sacrifice of

himself. He represents in symbolic forms, not only the principle of self-sacrifice, but of self-salvation.

When the human mind has arrived upon the plane of reflection, self-study, self-knowledge, man then becomes sufficiently intelligent to co-operate with the celestial, man-building, world-building forces of Universal Life, and to assist them in the work of self-evolution, self-building and rebuilding, so far as that principle can be carried out by the individual alone. But in truth that ability of self-help is small until he reaches a very high plane.

The Hindu, more than any of the primitive religious cult races, represents this important principle in human life. It is the principle also of Individualism put into the self-evolving and differentiating forces. But carried to its logical results it necessarily, in his case, arrays society into four great castes or classes whose walls of separation are as impenetrable as the everlasting rock. It is the stoical or male form of Wisdom with no proper co-operation with the feminine principle of Love. And hence Theosophy is very properly termed the Wisdom (masculine) religion.

Buddah, Socrates, Confucius, and many other great Avatars,* taught the religion of the head. Christ, the last and greatest of them all, taught the philosophy of the heart. The former taught the religion of the rational understanding as applied to morals and materials. The office of Christ was to teach the religion of Love, of the Spiritual understanding, of Sociology, of the Paternity of God and the Brotherhood of Man.

*Avatar—Literally one sent by and from the Fatherhood—Avatara: to teach mankind.

CONVENTION OF MENTAL SCIENTISTS.

The second annual Convention of Mental Scientists will convene at Sea Breeze, Fla., beginning November 28th, next, and will remain in session until all the business brought up for consideration has been disposed of. We have received a letter from Charles T. Burgman, the National Secretary of the Mental Science Association, stating that the indications point to a very large attendance. Those who desire to attend the Convention can receive all necessary information as to reduction in railroad rates, hotel rates, etc., by addressing (enclosing a two-cent stamp) Chas. F. Burgman, National Secretary, Mental Science Association, Sea Breeze, Fla. This is a rare opportunity to visit far-famed Florida, and meet with kindred minds from all parts of the United States.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is fit to be a Freeman.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

FORGIVENESS,

ISABEL DARLING.

A HURRICANE born of the sun-withered land
And raging with memories, mad with its need,
Whirled over the trailing of blistering sand
With ravenous roar.
Uprooting the forest and sweeping the plain,
Still shrieking aloud in its thirst for the sea,
It flew to the shore,
Leaped over the breakers and tore at the clouds
And struck at the quivering breast of the sea.
It drank at the wound, drank its fill and forgot—
Unheeding the moans of the terrified sea
And swinging in leisurely fulness—forgot
The heat and the pain,
Till, floating again to the desolate shore,
It sank in the pitiless, pitying mist
That shrouded the plain,
Its fury dissolving in penitent sighs
And sobbings of rain;
And the sea, softly soothing the tremulous sand,
Sang lullabies over the hurt in its breast,
Till whirlwind and sea and storm-ravaged land,
Forgiven, forgiving, again lay at rest.

EAT LESS.

ONE of our subscribers, Mr. Lino Coelho, Sao Paulo, Brazil, calls our attention to the extraordinary fast of a young Brazilian girl, named Maria da Conceicao Mescias de Arango, employed by a manufacturer of watches in the State of Rio Janiero. The editor of the "Brazilian Review," who saw the girl last April, states in his journal that her fast has lasted over six months (since 19th October, 1900,) and she was still fasting when last heard from. Since the above date her sole nourishment has been water, which she drinks only on warm days. She is robust, joyful, has rosy

cheeks and gentle manner, and she is the most active of her sisters. She is not obliged to work, but she does it because she says that she could not remain idle.

We know, by years of experience, that one can live on an exceedingly small quantity of food, and be stronger, healthier and happier than when eating the usual amount.

If people, generally, would eat only half as much as habit demands, and then leave off half of that, and not eat animal flesh at all, sickness and pain and all diseases of mind and body would be as rare as it now is to find a person healthy, mentally, morally and physically.

Most of the ills of life come from too much eating. If you are sick, try the experiment of fasting entirely for a time—two days at least—and when the fast is broken, take only a small quantity of food each day, and no animal flesh at any time. Continue this for two or three months and you will wake some morning with the feeling that you have been born again, into a new world of beauty and happiness. Of course, all medicine should be discarded, and plenty of exercise taken in the open air.

No one can live a life of harmony who is a "heartly eater." The finer senses are paralyzed by an overloaded stomach. Let one be taught from infancy to control the appetite and take enough pure food, and no more, and he or she will be best fitted to make the most and best of life.

This world could be peopled by angels, if expectant mothers would control their appetites, and keep their minds pure, and teach the children to do the same.

We can never have a "free will" so long as we let appetite control us.

The accumulation of material possessions can never compensate you for the neglect to cultivate your spiritual nature.—LUCY A. MALLORY.

ANN LEE.

It is often stated that if you take away the stimulus of competition, people would make no effort," but a community like the Shakers disproves that a spiritual people who are united for the good of each and all its members loses all stimulus to effort. On the contrary, every good grows out of loving co-operation. There are no jails, policemen, criminals, strikes, starvation, and the thousand and one evils that accompany the competitive system, among the Shakers, and they are an energetic, law-abiding people. Judge H. N. Maguire pays Mother Ann and her faithful followers a deserved tribute in the following verses:

Here's to Mother Ann, the Shaker Light;

The harvest yielded proves the sowing;

Six score years and ten have taken flight,

And still her fields are green and growing.

Lowly, poor, unlearned, she hears the call,

And all of life is in the mission:

"Gather souls prepared to prove to all

That here on earth may come fruition."

Lower lights erratic come and fly,

Each little spark flares up, then ceases

Burns undimmed her lamps as years go by,

Its oil with use the more increases.

Wars have swept the land with death and flame,

And panics filled the home with sorrow;

Through all the Shaker's lot has been the same—

At rest today, no dread of tomorrow.

Planting done, she leaves the earthly sphere,

And rises crowned to life immortal;

Loves and guides she still her children here,

Awaits them at the golden portal.

*
* *

Now, the selfish few have great prosperity because of the ignorance and selfishness of the many; in the New Time the many will be blessed with all good things because of the evolution of the Love and Wisdom of the few.

ETHICAL EDUCATIONAL SOCIETY.

THE first annual meeting of the Northwestern Ethical Educational Society was held in the parlors of The World's Advance Thought on Thursday, 27th of June. As the Society had been organized so short a time there were no reports to be made, and the same officers were elected to serve for the coming year.

The main purpose of the Society is educational in a humanitarian, philanthropic and altruistic sense. Its aim is to benefit, uplift, and make life more harmonious for all men, women and children, and all sentient life. To this end its members will strive to prevent injustice and cruelty in all its forms; they will so far as possible, lend a helping hand whenever needed. They will give special attention to humane treatment of all animal life.

There is more protest against cruelty and injustice than appears on the surface, but it goes no further than deploring it for many do not know how to prevent it, and others again are afraid to do or say anything, for fear they will make enemies of those who perpetrate the cruelties, so it is "nobody's business." But it will be the province of this Society to provide ways and means to prevent cruelty towards human beings and animals. In short the N. E. E. S. is an all-round humanitarian society, and it hopes during the year to get in good working order all over the Northwest, and that the results of its good work will cause its influence to spread all over the world.

Every humanitarian should become a working member of this association at once!

*
* *

An animal does not reason abstractly. The cat I have reasons from what it sees. Every time I have a piece of paper in my hand, it connects the paper with something to eat, for I always put its food on a piece of paper. The materialist, likewise, reasons largely as the animal does. He believes only in the matter that he sees. All else he calls "visionary."

THE INVISIBLE RENEWER.

JOHN P. COOKE.

It may be that mesmerism proves sufficient, as a theory, to cover all the facts in a short way; namely, that, when the soul is disencumbered of all bodily sensation, as in some forms of ecstasy it is found to be in correspondence with some existence which is apparently omniscient. This has also been described as the unconditioned life, perhaps to distinguish between the cosmic life and the forms of created life conditioned in material bodies.

While in this sensitive condition, feeling myself borne along through the gradations of matter, as a bubble of gas will rise to the surface, I seemed to be borne out of the regions of time into the realms of an eternal now, and found myself as a boy gazing upon a spiritual sun. While far from believing for a moment that I have ever deserved the "blessing of the pure in heart," yet the truth has its demands on me to admit that such exceeding great privilege was permitted me. Perhaps it was in answer to my earnest prayer for the power to perceive spirits.

I can only describe that Being as a Central Sun. Finding myself immersed as in the outer rays, I beheld that inner sphere of light surrounded with an outer or hollow sphere of light, the rays of both rhythmically blending wafting together and apart in regular pulsation.

The calm and holy joy of that presence, the deep and adequate soul satisfaction, is something far beyond my power to describe in words. If I should dare to describe, I should say this: "Being presents an image of moral beauty that will impress men by its own essential loveliness, and draw them upward by its own gracious attraction."

Thought, science, intellectuality do not convey the peculiar quality which we call divine, though they may assist to lead us to the more interior condition. Love, goodness, do that. These are of the intimate essence of the spirit that Magnetic Sun of the inner universe. The loving life is the Divine Life. Learn how much you are willing to suffer for an object, and you can then measure your love.

A writer says: "In his short life man cannot build anything that can stand the cuffs of time." [He can, if he builds from the spiritual plane—the plane of right thinking.]

A FALLACY OF NON-VEGETARIANISM.

L. EMERICK, LECTURER.

“**V**EGETARIANS are in the business (killing is meant) just as truly as flesh eaters; the difference being that they destroy vegetable life, while flesh-eaters destroy that and animal life, too.” Extract from "What Shall We Eat," in May-June W. A. T. In the first place, a small class of people, as compared to the whole, do the killing of animal life. If the thousands of tender and sympathetic sensitives were to be dependent upon killing the meat they eat, it is safe to say that a large percentage of the slaying of animals would cease.

In the second place, "ripeness" is a term that has a fitness as applied to the vegetable and fruit and nut creations, that does not apply to the animal world at all. It is true that the gardener and farmer "weed out" the useless plants that would otherwise "choke out" the domestic kinds. This fact leads to a solution as to what man may or may not destroy, which I shall not discuss this time.

He who eats vegetable, grains, fruits and nuts in their ripe stage of growth, does not destroy life in the same sense that life is destroyed in animal organisms. The end and purpose of vegetables, grain, nuts and fruits, are readily apprehended to be that of furnishing foods for animals and man. Now, who can, as readily affirm that man or animals were made to be eaten. Not one. Hence the pros and cons—vegetarianism vs. fleshism." What is life? A phenomenon of organized existence. In what does vegetable life differ from animal life? The means for life's expression is less complex in the vegetable world than in the animal world. I cannot show the special complexities of the animal as compared with the vegetable, for it would require too much space.

Here is what I wish to fix. The vegetables, fruits, grains and nuts have a "ripeness" whilst maturity is a term applied to animal creations. Fruits and nuts "fall off" when ripe, and the vegetables are plucked. Those that grow in the ground, such as potatoes, lose their vines by a ceasing of their growth, and those that ripen above ground cease growing—those that are called annuals—and to use these is not to "slay and eat," as is done with the animal world. Quite a distinction marked out by Nature herself, that does not criminate

man, and he feels his guilt so thoroughly in this age in the killing and eating of animal flesh that he uses fallacies upon fallacies to hide his guilty state.

There need be no discussion whatever as to man's anatomical structures fitting him to eat meat, or that a man can live without meat; it is "Thou shalt not kill," save to save thy own life and that of thy fellow creatures, the animals as well as man.

TESTIMONIES OF VEGETARIANS IN THE "VEGETARIAN," (LONDON, ENGLAND).

FOR the first few years it was a hard fight in the home, my wife and her friends being opposed to it, but the more I see of the glorious principle, the more I love it. I have been a worker in the cause ever since I started, and without fee or reward. I became a Vegetarian on the grounds of aesthetics, economy, and health; but since then have taken up the higher ground of humaneness. During the last twenty-four years I have had no serious illness, but have erred in diet in taking too much sugar, sweet food, jam, etc., and have suffered with biliousness and sluggish liver. I mention this as a warning to other Vegetarians. I also made the mistake, at starting, of eating the ordinary coarse wheat-meal bread of the baker's, which, being too aperient, greatly injured the system. This is warning number two: I say to all food reformers, always eat meal bread, but have the meal finely ground. I live very plainly on three meals a day. Breakfast, a small plate of stiff oatmeal porridge, an apple or two, bread and butter, and one cup of weak tea; dinner consists of two courses; evening meal, bread and butter, and a cup of dandelion coffee or cocoa. My food of course, costs me little, which gives me the opportunity of spending money in spreading our noble cause. I abstain from intoxicants, tobacco and drugs of every kind.—J. NUGENT.

I see you still desire personal experiences. You have published some very interesting letters, and they will have some weight with working men as showing that food better than flesh can be had for sustaining the body. I have been a total abstainer and non-smoker all my life, and when I came across a copy of the "Vegetarian," some two years ago, in a Fifeshire village, I thought that I would do well to abstain from flesh, both from a human-

itarian and health point of view. About the same time I read several copies of the "Herald of the Golden Age" in a reading room, and this helped me to keep on the right road when I saw such intelligent men backing up the Vegetarian cause. Two years, come June, I have been a Vegetarian. I am a miner, working in a pit not far from Glasgow, and though the miner has not the long hours that his brother workmen above ground have, still his work is heavy and toilsome, and the air foul in most pits, which makes the miner's lot a physically hard one, and many sunken cheeks testify to that. I was some two pounds above the average weight for my height when I started vegetarianism, and while gaining nothing extra for the first year, I am now four pounds heavier, and feel myself better in all ways, being stronger, more active, and mentally much more able to grasp any problem than I was before. I take pleasure in being able to do a feat at my work which beef-eaters may be beaten at, and I do not forget to tell anyone that strength may be obtained without beef or intoxicants of any kind. I have also great pleasure in saying though never of an intentionally cruel nature, I have undergone a complete change of feeling as far as humaneness is concerned, and now I cannot stand being cruel, or see cruelty done. You will see that in my case even in such a short time the different diet has done what is claimed for it to do, namely, purify the body, then the thoughts and actions are affected in the same way, and you lead a more natural and humane life.

ALEX. CRICHTON.

47 Miller Street, Larkhill, N. B.

For nearly forty years I have lived the way of most workingmen. I was very often not in good working order, as a man should be at the Thames Iron Works, Shipbuilding and Engineering Co., where some of the finest battleships are built, and where all have to work hard, from the manager to the office boy. For nearly forty years I have worked in the blacksmiths' shop, which is not the softest job in the works; but for seventeen years I tested the Vegetarian diet there, and must say that I was always in better working order than on a flesh diet. Headaches, a general "out-of-sorts," and what seemed a breaking up of my health left me. Now sir, I believe our food is more sustaining than the diet of flesh-eaters; I think the plainer the food the better.

have known men who were complete wrecks in health adopt our diet and become quite seaworthy again; and if anyone wishes to know more about us just drop into the monthly meeting of the West Ham Vegetarian Society, held at St. Philip's Mission House, Plaistow, E., and have a chat with some of our members that have been Vegetarians thirty years, and hear their experience. W. BERRY.

"HURRY UP!"

W. P. PHELON, M. D.

IN our daily walk and conversation, no word or expression meets us so frequently and flat-footedly, as "hurry." But it is usually "hurry up," why it should be up and not down is a puzzle that we cannot undertake to solve at this stage of our development. It must have a sufficient reason, or it would not have forced itself into the idiomatic speech of the country. Perhaps, it was because the fellows who use it most, have the idea that it is the only way to Heaven, which they supposed was "up," somewhere. Its origin imputed to the Puritan ancestors, favors this theory.

There may be places, where the kind of hurry that we are talking about, which kills at a shorter distance, and with more certainty than the most famous forty-rod whiskey, may be of use and profit, but they are not on earth nor in Heaven. It is of earth and mortal-born; the result of man's short-sighted view of himself and his surroundings. He has most thoroughly learned that he is born and dies whether he will or not. He never finds time to finish all which the activity of his soul has put in motion, but goes hence with a certain per cent. still unaccomplished. He thinks that by increasing, or stimulating his speed, on the principle of applying the whip to the over-fagged horse, he may remedy this supposed loss to himself, and that through "hurry" he can, practically, at least, recoup himself.

In nothing has he made so stupendous a mistake. In the first place, his thought is not in harmony nor unison with God's thought, and, therefore, has neither chance, room nor power to work itself out to a finish. In the second place, he has allowed himself to remain ignorant of the fact that he is heir to such extension of time as gives him unlimited opportunity for doing, through the ages, all his good thought may prompt him to do. In his work he has forgotten to study God and its methods.

No work of God's is ever spoiled by undue haste or nervousness. The eternal Future becomes the Present, the Present fades into the never-ending Past. It is all one with it who counts neither the beginning nor end of an indestructible cycle, which includes all. It never delays, waits nor hurries. For its works, there are no limits of time or space. The Word proclaims man the grandest work. Knowing this to be true in its fulfillment, shall we hurry, or ask others to do so?

CANNIBALISM.

IN the days of cannibalism the strong devoured the weak—actually ate their flesh. In spite of all the laws man has made, in spite of all advances in science, the strong, the heartless, still live on the weak, the unfortunate and the foolish. True, they do not eat their own flesh nor drink their own blood, but they live on their labor, their self-denial, their weakness and want. The poor man who deforms himself by toil, who labors for himself and children through all his anxious, barren, wasted life—who goes to his grave without ever having one luxury—has been the fool of others. He has been devoured by his fellow-men. When I take into consideration the agony of civilized life—the failures, the anxieties, the tears, the wretched hope, the bitter realities, the hunger, the crime, the humiliation, the shame—I am almost forced to believe that cannibalism, after all, is the most merciful form in which man has lived upon his fellow-man.

In his graphic account of the Jacksonville (Fla.) fire, in the "Florida Magazine," of that city, F. A. Mann says: "Ah! it is a veritable pandemonium of fire and flame and terror, but in its midst the very spirit of heaven, turning poor mortals into angels of mercy, charity and brotherly love. Stripped of all other settings human souls show the radiance of jewels." [And the crystalized settings in which human souls have been so long encased are now to be torn away all over the world, that their gem-like quality may become apparent. —Ed.]

Is it not strange that though the doctors' prosperity comes from the increase of disease they put them on the Board of Health, while hygiene is something they seldom study?

HEATHENISH PASTIMES.

SOCIETY has been startled by the revelation that vivisection parties are becoming as popular here as slumming parties were a few years ago.

It has been revealed that on Thursday last fifteen fashionable young women, including four girls prominent in society, and another young woman who had been married only two weeks, attended a vivisection party, where the experiments on live animals were conducted for their entertainment by a young physician.

The affair was arranged principally to satisfy the demands of the girls, who had heard that vivisection parties were "the thing," and who were anxious to witness the full extent of the horrors by which the surgical operations are accompanied.

First a live frog was cut open to show the circulation of blood through its arteries. Then convulsions were produced in the frog by a heavy electric current applied to the various exposed nerves. These experiments caused many shudders among the young women, and one of them fled from the room.

In the next demonstration paralysis was produced in a Newfoundland dog by the removal of a portion of its brains. The surgeon forced the animal to attempt to walk in order to exhibit the paralytic effect. The result was painful to witness, but the young women bore the ordeal with fortitude.

After this several cats were killed to illustrate lightning-like effects of prussic acid.

The most cruel experiment of all was left for the last. A dog whose four legs had been so strapped apart that he could not move, and whose jaws were tightly bound to prevent him from howling, was split open by the surgeon's knife so the heart and lungs were exposed, the object being to show for an instant the operation of these organs.

While witnessing this sight two of the girls fainted. Two others were unable to endure the horror, and rushed from the room on the verge of hysterics.—"Chicago Tribune."

It gives us great satisfaction to record another vegetarian victory. On May 5th, eleven competitors set out from Berlin to walk to Oranienburg, a distance of 30 kilometers (18.23 miles.) Three Vegetarians competed and they all reached the goal before the mixed feeders. The result stood as follows: Eugene Schwedler, vegetarian arrived in 2 hrs. 55 min.; Oskar Koselowski, vegetarian, arrived in 3 hrs. 2 min. 35 sec.; Otto Munzer, vegetarian, arrived in 3 hrs. 8 min. 30 sec. The non-vegetarian racers, among whom were several trained athletes, took from 3 hrs. 10 min. 25 sec. to 3 hrs. 50 min. 35 sec. to complete the distance.—"The Vegetarian Messenger."

The corruption that is not transformed to higher uses becomes a menace and a danger to existence.

"The Light of Truth" is one of the foremost of the Spiritualist papers. It advocates true spiritual Spiritua.ism. All Spiritualists should read the seven propositions it presents in its number of June 8th. We hope that the next National Convention will adopt the measure presented by it. Every Spiritualist throughout the country should tack up the syllabi where they can read them occasionally, and especially bear in mind to observe every day the following:

"From the Atlantic to the Pacific at the same hour each day, say 12 o'clock noon, Inter-colonial time; 11 o'clock a. m., Eastern time; 10 o'clock a. m., Central time; 9 o'clock a. m., Mountain time, and 8 o'clock a. m., Pacific time, when every Spiritualist should devote a quarter of an hour to higher mediation and prayer for the co-operation of the spirit-world. This will burn out the fires of selfishness and fit us for the work of helping others."

"The Drink Problem: How to solve it," by Harry Cocking. This pamphlet sets forth the relation of flesh-eating to the drink habit. "A Tale of Shame," by Josiah Oldfield, M. A. Let every flesh-eater read this pamphlet and realize the many horrors that his demand for murdered food creates. No one who reads it can ever after eat flesh with a quiet conscience. Price of each pamphlet, one penny. Address the Order of the Golden Age, Paington, England. Send a five-cent stamp for the aims, objects and rules of the Order.

The "East Side News," of East Los Angeles, Calif., has been changed to the "Los Angeles News," and the scope and field of the paper has been changed and enlarged. Abraham P. Miller, the well-known poet, who is its editor and publisher, is aiming to make it a journal interesting to the general reader, and especially to the mothers and young people. Weekly; \$1.00 a year. Address: Miller & Co., 100 and 102 N. Thurman Street, East Los Angeles, Calif.

"From Poverty to Power, or the Realization of Prosperity and Peace," by James Allen. Price three shillings, or one dollar. L. N. Fowler & Co., New York; James Allen, Elm Croft, St. Saviour's Road, Bath, England. If all who read this attractive book will put into practice the simple truths it teaches they will certainly be lifted from poverty to power, and realize prosperity and peace.

"The Forward Movement Herald," published monthly by the Forward Movement, 819 Market Street, San Francisco, Calif. Price \$1.00 a year. This paper is doing excellent service in the cause of the New Dispensation. It is turning thousands of the letter-bound to heed the voice of the spirit within.

It is because a thought can arouse one to love or hate, that Heaven or Hell is involved in a thought and its expression.

JUST PUBLISHED.

"From Poverty to Power," or "The Realization of Prosperity and Peace," 180 pages, cloth bound. Mailed free, for one dollar, by the author, James Allen, Elm Croft, St. Saviour's Road, Bath, England, G. B.

First edition exhausted in a few weeks. The author has already received numerous unsolicited testimonials to the value of the book. Here is one of them: "The Truth is stamped upon every page, and as one reads the mysteries and enigmas of life are solved darkness gives way to light, ignorance to knowledge, and anxiety and despondency to joy and peace!"

Judging by our experience, we would advise any one wanting an advertising medium, to send to the "Literary Digest." This magazine gave notice of Soul Communion in its number of June 22, and as soon as the mail could reach here after it came from the press, subscriptions and calls for sample copies came pouring in, and they are continuing to come up to the present time. We have sent out every copy of the Advance Thought that we have to spare, and must now wait until we get out another number. The "Literary Digest" is a compendium of the contemporaneous thoughts of the world. Price \$3.00 a year; 10 cents a copy. Address: Funk and Wagnalls Co., 30 Lafayette Place, New York City.

"The Psychic and Psychism," by Dr. A. C. Halphide. Price \$1.00. The Authors' Pub. Co., 3217 Wabash Ave. Chicago, Ill. Dr. Halphide has written a very interesting book on the phenomena of Spiritualism, but like Hudson, he ascribes it all to the "sub-conscious mind." Some time Dr. Halphide will become conscious on the spiritual plane, as well as on the mental or intellectual plane, then he will give a new version of "Psychic and Psychism."

"The Only Good and Other Talks," by Leo Virgo. Price 25 cents. Published bi-monthly. "Wee Wisdom Library," Vol. 2. Price 25 cents. Unity Tract Society, 1315 McGee Street, Kansas City, Mo. The writings of Leo Virgo are too well known to require any further commendation on our part. "Wee Wisdom" (a monthly) and the Wee Wisdom Library are among the best publications for children.

"The Magic Seven," by Lida A. Churchill, tells you in concise and clear sentences how to center yourself, how to go into the Silence, etc. Price \$1.00. Address: The Alliance Publishing Co., "Life" Bldg., New York City.

"The Transformation of Evil—A Scientific Mastery of Intemperance." Price 25 cents. Address: Caroline Wheeler, Lansing, Mich.

We acknowledge with thanks the receipt of the annual catalogue of the Agricultural College of the State of Oregon, located at Corvallis.

"The Light of Dharma," published bi-monthly by the Buddhist Mission, 807 Polk Street, San Francisco, Calif. Price 50 cents a year; 10 cents a copy. A religious magazine devoted to the teachings of Buddha, edited by K. Nishijima. All should become familiar with the gentle and beautiful teachings of Buddha, of which this magazine is the exponent.

"The Symphony of Life," by Henry Wood, is one of the new bibles of the Spiritual Age. Such books cannot be measured by value in dollars and cents. Buy it, read it, study it, and apply its teachings, and you will become the happier and wiser, day by day. Price, \$1.25. Lee and Shepard, Publishers, 202 Devonshire Street, Boston, Mass.

The June number of "Life" is full of good things. For the paltry sum of twenty-five cents you can have this magazine for a whole year. "Life" is starting a free book list for the benefit of all its subscribers who would like to read, but do not care to buy the books. Address: R. A. Harris, cor, Court and Liberty Streets, Salem, Ogn.

Ernest S. Green, the astrologer, has sent out something new and original in astrological literature—"The Planetary Hour Book." It contains good and evil hours calculated for every hour in every day in July, 1901. Vest-pocket size. Price 10 cents. Address: Ernest S. Green, 1804 Market Street, San Francisco, Calif.

"The Arya," a monthly magazine and review, devoted mainly to Aryan religion, science, philosophy and literature. Price seven shillings a year. Thompson & Co., 33 Pop ham's Broadway, Madras, India. Here is one of its "Pearls:" "Be careful of your thoughts, lest they make you what you will not like to be."

"The Reasoner," Jacob K. Turley editor. Weekly. \$1.00 a year. Published at St. Luis Obispo, Calif. "Discusses without reserve the living issues of the day; believes in the New Conscience and the New Thought, and labors for the Co-operative Commonwealth and the Brotherhood of Man."

"The Breath of Life;" "a Herald of the Kingdom Coming in the New Divine-Humanity. Rev. S. C. Greathead, editor. A monthly magazine; \$1.00 a year; sample copies 10 cents. An emancipator of the creed-bound, and an instructor in deep breathing and occult subjects."

In the article on "Ethics," by Wallace Yates, in our May-June number: "Subjective man, looking out through the eye on the subjective world," should read: "Subjective man looking out through the eye on the objective world."

Heaven and Hell are cultivated habits.

"THE JOY THAT LEAVES ONE HEART UNBLESSED WOULD BE FOR MINE TOO SMALL."



SHAPING THE FUTURE.

We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future atmosphere
With sunshine or with shade.
The tissue of the life to be
We weave with colors all our own,
And in the field of destiny
We reap as we have sown.

OUR HOME RIGHTS.

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The above is the name of a new periodical devoted to the Philosophy and Methods of the Higher Attainment, Psychic Science and individual unfoldment. It is an entirely new departure, being Special Treatises upon Special subjects and has attained a preeminent position. Send for free descriptive matter.

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OR

AWAKENED INDIA.

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KATE ATKINSON BOEHME, EDITOR,

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THE PEOPLE'S PRESS.

OUR MOTTO: There is no Excuse for Hard Times, Poverty and Destitution, Except the Ignorance and Selfishness of the People.

Published every Saturday at 162 Blue Island Ave., Chicago, Ill. Fifty cents a year.

Remember Whole-World Soul Communion on the Twenty-Seventh of Each Month.

Vol. 14, no. 8, n. 5.

SEPTEMBER, 1901.

The
World's Advance-Thought
AND THE
Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas.....	1:48 p. m.
Augusta, Maine.....	3:08 p. m.
Boston, Mass.....	3:28 p. m.
Baltimore, Md.....	3:08 p. m.
Burlington, Vt.....	3:18 p. m.
Berne, Switzerland.....	8:41 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Berlin, Prussia.....	9:09 p. m.
Buffalo, N. Y.....	2:55 p. m.
Constantinople, Turkey.....	10:11 p. m.
Cape of Good Hope, Africa.....	9:26 p. m.
Charlottown, Pr. Ed. Id.....	3:58 p. m.
Columbia, S. C.....	2:48 p. m.
Columbus, Ohio.....	2:38 p. m.
Cape Horn, S. A.....	3:43 p. m.
Caracas, Venezuela.....	3:46 p. m.
Chicago.....	2:20 p. m.
Dublin, Ireland.....	7:46 p. m.
Denver, Col.....	1:08 p. m.
Detroit, Mich.....	2:38 p. m.
Dover, Delaware.....	3:09 p. m.
Edinburgh, Scotland.....	8:01 p. m.
Frankfort, Germany.....	8:43 p. m.
Frankfort, Ky.....	2:33 p. m.
Ft. Kearney, Neb.....	1:33 p. m.
Fredrickton, New Bruns.....	8:43 p. m.
Georgetown, British Gua.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Halifax, N. S.....	3:18 p. m.
Harrisburg, Pa.....	3:08 p. m.
Honolulu, S. I.....	9:51 a. m.
Iowa City, Ia.....	2:03 p. m.
Indianapolis, Ind.....	2:28 p. m.
Jerusalem, Palestine.....	10:31 p. m.
London, Eng.....	8:11 p. m.
Lisbon, Portugal.....	7:49 p. m.
Lecompton, Kan.....	1:48 p. m.
Lima, Peru.....	3:04 p. m.
Little Rock, Ark.....	2:03 p. m.
Milwaukee.....	2:18 p. m.
Mobile, Ala.....	2:18 p. m.
Memphis, Tenn.....	2:11 p. m.
Montreal, Canada.....	m.
Nashville, Tenn.....	2:23 p. m.
New Haven, Conn.....	3:18 p. m.
New York City.....	3:15 p. m.
Newport, R. I.....	3:28 p. m.
Norfolk, Va.....	3:05 p. m.
New Orleans, La.....	2:11 p. m.
Omaha, Neb.....	1:38 p. m.
Ottawa, Canada.....	3:08 p. m.
Philadelphia, Penn.....	3:11 p. m.
Panama, New Granada.....	2:53 p. m.
Pittsburg, Penn.....	2:51 p. m.
Paris, France.....	8:19 p. m.

Rome, Italy.....	9:01 p. m.
St. Petersburg, Russia.....	10:11 p. m.
Savannah, Ga.....	2:48 p. m.
St. Louis, Mo.....	2:11 p. m.
Santa Fe, N. M.....	1:07 p. m.
St. Johns, Newfoundland.....	8:38 p. m.
San Domingo, W. I.....	3:33 p. m.
St. Paul, Minn.....	1:58 p. m.
Spanishtown, Jamaica.....	3:36 p. m.
Sioux Falls, Dakota.....	1:48 p. m.
Salt Lake City, Utah.....	12:48 p. m.
Santiago, Chili.....	3:28 p. m.
Springfield, Mass.....	3:21 p. m.
San Francisco, Cal.....	12:01 p. m.
Tallahassee, Fla.....	2:33 p. m.
Vienna, Austria.....	9:21 p. m.
Vicksburg, Miss.....	2:08 p. m.
Vera Cruz, Mexico.....	1:48 p. m.
Wilmington, N. C.....	2:59 p. m.
Washington, D. C.....	3:01 p. m.
Walla Walla, Wash.....	12:18 p. m.

HERE AND HEREAFTER.

"In the corrupted currents of this world
Offence's gilded hand may shove by justice;
And oft 'tis seen, the wicked prize itself,
Buys out the law. But 'tis not so above.
There is no shuffling; there the action lies
In its true nature; and we ourselves compelled,
Even to the teeth and forehead of our faults,
To give in evidence."

ALL WHO DESIRE TO MAKE THE WORLD BETTER AND HAPPIER

SHOULD OBTAIN

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THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

August, 1901.

PORTLAND, OREGON.

Vol. xiv, No. 8 —New Series.

THE WORLD'S ADVANCE-THOUGHT.

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EDITED AND PUBLISHED BY LUCY A. MALLORY.

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DESIRE.

ABBIE WALKER GOULD.

I WATCH at the dawn of the breaking day
The flush of morn on the hills:
I await the coming of tender feet;
I long the "King of Life" to greet,
And chase the shadows away;
I pine for the voice that comes in dreams;
I pant for water from living streams,
For the purest and best, my heart's desire
Would burn to white heat on God's altar fire.
Away from the moulds, that are formed of clay
To the cup of the "Holy Grail,"
Like a carrier-dove on its mission sent,
Like an arrow's flight on its mark intent,
With never a heart to quail—
So do I reach for the yet to be;
So do I seek to be truly free,
And ever be swept, as a tuneful lyre,
By the Spirit of Truth—the soul's desire.

As the spiritual, mental and physical forces of the man are not different forces from those that are latent in him when a child, but are the same forces more potently unfolded, so the forces of the angel are in no wise different from those latent in the man, only they are evolved to a higher plane of being. All things are possible to the human being, because the Divine is involved and latent within his being. No church, state or society can evolve it, but it must manifest through self-evolution and self-culture.

THE OUTLOOK.

FROM one point of view the world has never seemed to be in a worse state of anarchy, disorder and chaos than it is today, floods, fires, disasters, horrible cruelties, etc., follow closely upon each other. But from another point of view there has never been such progress and advancement in all lines of thought and endeavor. There are mighty intelligent forces at work for humanity's growth in Love and Wisdom. Sex ethics, sex equality, Vegetarianism, kindness to animals, co-operation, etc., are leaping forward with giant bounds in this world-wide progressive march.

The tares and the wheat are both ripening, because it is the Harvest of the Ages. The ignorant and sense-bound are reaping the tares, and the intelligent and aspiring are reaping the wheat.

As in Nature, so in man—the lessons of Wisdom external to him are but reflections of those that manifest in his own being.

The Reaper is here, and the Sickle is harvesting the crop of the ages.

* *

It is with man's body as it is with a house. It can be built so strongly of the right kind of elements that it will stand much longer than seventy years. Pure thoughts, feelings, actions and food are the enduring materials. Corrupt thoughts, feelings, actions and diet are death-engendering elements. It is customary to die, because it is not customary to know how to live. When it becomes the custom to live right, unending life will be the result.

* *

Neither the past nor the future can be improved. Progress must come from improving now.—LUCY A. MALLORY.

THE LAW OF LOVE.

IN all her processes and evolutions there is nothing so self-evident as that Nature's methods are gradual unfoldments from the infinitesimal to the stupendous, from the nebulous to the concrete, from the visible to the invisible.

Man's thoughts are the nebulae of his unformed being; all things in the world about him that he has made are but the concretion of his thoughts.

There is no such condition in the universe as a special "Judgment Day," or a ready-made Paradise. Good or evil is built up thought by thought, act by act.

Nature gives man countless warnings, from a tooth-ache to a world-ache, that something is wrong and needs to be made right.

Look within the Center of Being! Learn to obey the Divine Law—the Law of Love!

*
* *

Infant prodigies in art, science, literature, etc., are getting to be so numerous that they are becoming almost common. "Scientists" prefer to call them "accidents, monstrosities in Nature." They say: "All that we can do is to note and study them, without seeking for metaphysical causes to explain the mystery." Yet in "metaphysical causes" lies the only rational explanation. This is the beginning of the Spiritual Age; these infant prodigies are sensitives through whom the geniuses of the spiritual world are manifesting; they are mediums for that higher evolution of Spiritualism which is soon to dominate the world.

*
* *

Discord or pain is always the accompaniment of the exercise of an undeveloped power. When we have attained the mastery of the power, harmony or happiness is the result. The evolution of all things in life is foreshadowed in the study of music, from the first crude, discordant efforts to the attainment of the perfect harmony of the master performer.

TAKE OUT THE ROOTS.

THE germs of good or evil, like seeds buried in the ground, are hidden from view until they manifest in acts, and produce fruit after their kind. The thoughts of human beings hidden in their minds are the germs from which grow and spring forth all the seen good or evil in the world. All the remedial agents of the Old Civilization deal with effects—the blossoms and fruit on the Upas tree, but the tree itself is allowed to grow vigorously, and cutting off its pernicious blossoms but increases their growth. The roots of this tree are in the mind of man. It is to his secret thought that the ax must be laid. All material things have a mental-spiritual origin, and unless there is self-reform on the mental-spiritual plane, there cannot be any reform on the physical plane, for the material shadow will be the counterpart of the spiritual substance.

*
* *

The circle of sensual being commences at the mouth. Whatever is put in the mouth, makes the tour of the physical being and comes out of the mouth, as an expression of the elements partaken of. Swallow liquor; and its expression will come out of the mouth again as foolishness and insanity; swallow murdered food, and its influence will come forth in expressions of greed, anger, lust, vengeance, etc.

*
* *

The spirit world is the thought world. And as thought lives within the physical man, so the spirit world interpenetrates the material world. Thus, right in the midst of material grandeur, culture and luxury, there may be filthy hovels of undeveloped spirits, if the thoughts of those who inhabit that material magnificence are on a low spiritual plane. And right in the midst of humble surroundings, a sphere of ineffable glory may be enshrined, inhabited by angels, if the inhabitants of that humble dwelling are spiritually enlightened.—LUCY A. MALLORY.

KEY THOUGHTS.

The best cosmetic for the complexion and to prevent wrinkles is the milk of human kindness.

Fear of death is an infallible sign that one's life is being wrongly lived, for those who live right do not fear death.

We should change the word fight to Love in the old saying: "If you get anything in this world, you have got to fight for it."

Duty fulfilled is Heavenly Joy; duty neglected is Hell's agonies. In this is summed up all of religion, all of Wisdom, all of Love.

Pure life is a unit. On the down grade, life tends to separate more and more; on the up grade it tends to unify until it becomes One. Life, like light, is a unit at the center, and diffuses in separate rays at the circumference.

It is true there is only the now, but without the past and the future there could not be the now—these combined constitute the now. The past characterizes the now, and the future furnishes the supply for the Infinite Now.

The tyranny of governments hurts those the least who understand self-government. The people who want to do away with all government are those who need to be governed the most, for they are the least able to govern themselves.

A teacher loses control over his pupils, just in degree that he fails to control himself. It is the harmony that the teacher cultivates in himself that teaches the pupils. Harmony of being will accomplish what the most eloquent speech cannot do without it.

It is as wrong to condemn one's self for mistakes made as it is to condemn one's neighbors. Each one does the best he or she can at the moment—why not make the best of it and not waste so much spiritual and physical force in regretting what is past and cannot be undone?

Futile dreams are those of the past. The real lives in the now. The dreamer who is of use dreams ahead. Dreams of the past are too often nightmares projected into a progressive age to frighten people away from new and better things. The pessimist ever dreams of the past.—LUCY A. MALLORY.

THE SEER AND THE OUTLOOK.

H. N. MAGUIRE.

THE past, present and future are converging lines in the mind of the seer. His life is in the life of the whole; it pulses rhythmically with the universal soul.

A Persian seer and Persian philosopher, equally famed, were brought together, it is said, and after the interview each was asked what he thought of the other. "What he knows I see," said the seer; "What he sees I know," said the philosopher.

By intuition alone can we come into consciousness of the divine. Reason confirms, but it is not the primary light.

From the micro-organism up to angels intelligence individualizes, it being the divine right of the higher to appropriate all the lower.

Knowledge is of mind; wisdom of life essentially. "Knowledge comes, but wisdom lingers." By knowledge a man makes a rope; by wisdom he spins out nerve lines of feeling. The former is an achievement of acquired art; the latter is a manifestation of inherent power, of spirit, like that manifested by the spider in making his web, by the bee in making its comb.

The ordinary forecaster of events reports on communicated intelligence, it may be by thought transference or through spiritual informants. The seer reports on what he sees in his own soul, in whose fathomless depths is reflected all relating to the destiny of the race in which his own individual life is consciously involved.

While the seers' conclusions are reached in harmony with the ordinary processes of human reason, he reaches them by a transcendent power. I know a man who foretold the discovery of rich gold mines in interior Alaska, made a matter of newspaper record two years before the event. Had he made the prophecy on authority outside himself, say a communicating spirit, he could not have been sure of the fulfillment, for one can only absolutely know from internal evidence, from what is in his own mind. Reasoning along the lines of human experience—by which the moral philosopher declares it axiomatic that all human experiences are in harmony with a universal plan of intelligence—he would naturally conclude that building the Siberian railway called for immigration into the opposite American dis-

tricts, which could only be brought about by rich gold discoveries. But this would have been speculative reasoning, too uncertain a foundation for prophecy. His life was self-consciously in the race consciousness, and he felt the truth that the time was near for the race, the collective human life, to grow out into formal expression in those regions. Thus we grow in wisdom, in seership power, as we become more inclusive in life consciousness, in the sweep of our vital sympathies. The more we universalize our affections the nearer we draw to God.

Never on the frontiers of time did mightier coming events reflect themselves into the soul of the seer than now. Shall there be a check to human inventive genius? Already it has advanced to where the divine powers are playing. Shall these be a check on increasing population—doubling itself the world over at least each half century? The economist tells us there is never a full year's supplies ahead, and the area from which subsistence is drawn is fixed. But the seer knows life evolves environment; he knows a divine principle runs through and binds all in unity; he sees how the Red Sea that seems to barrier much further advance by humanity in the old ways may be divided for further progress; and this means, he knows, the advent of a new humanity and a more perfect God than has heretofore been conceived by the race as a whole.

NEW THOUGHT.

ABEL ANDREW, LIVERPOOL, ENGLAND.

GOD grows, and His glory is ever on the increase.

That tremendous being, "God," is the parliament of perfect men and women who are one; the union of the spirit having taken place. These perfect men and women live in perfect worlds, and are in number as the sand on the seashore. "Be ye therefore perfect, even as my Father who is in heaven is perfect;" "Hear O Israel, the Lord thy God is one Lord;" "That they also may be one in us."

For many years I have studied "God" apart from churches, creeds, or foregone conclusions. After a life-time spent in thought, I find that religion is Love—love to our poorer brethren, the lower animals, and more especially to that tremendous being, Man.

He who writes not to be understood of the people is, so far, a literary criminal. We have too much fog already. What we want is

lucidity. The cobwebs want clearing from out of our cranium. Instead of the spider brain, we want the man-brain.

Happiness dwells in that magic casket—the heart. O, my soul, till thou find the secret spring thereof, called Love, in vain shalt thou look for happiness elsewhere!

The book of the future is called "Spiritual Astronomy," showing how all things (all worlds) work together for good, for the good of all, for the unrighteous as well as the righteous. Listen to the divine Isaiah! "My people shall be all righteous."

Let us study death, my brother. Let us try and snatch from Nature's hand her prime secret! * * * * See the loved familiar face, how cold and still it looks! Death is not sleep, as is popularly supposed; those divine shutters—the eyes—are "up" or rather "down." This, I opine, is no proof that the tenant has gone to sleep. May we not rather suppose that she has left the house, having found a larger and more commodious dwelling elsewhere. When we die (when we change) we are wider awake than ever we were in our life before. "This day shalt thou be with me in paradise," is Nature's promise to all her children—be they thieves or honest men. And so we keep on dying, dying, dying, (changing, changing, changing,) and our eyes, those windows of the soul, keep on opening, opening, opening.

Wonderful are the mysteries of the mind! There is a subtle mental process going on even during deep sleep; one that has hitherto escaped observation. This is the reason why our best thoughts come to us in the morning. The bright angel—sleep—has cleared away the cobwebs of the brain, during the silent watches of the night. Now the tangled threads of thought all lay straight and plain. So if you want to understand a difficult subject, go to bed and sleep on it.

Look in that deep pool—thine own heart—my saintly brother! Search to the very bottom and thou shalt see monsters! As the ages roll by, the monsters turn to angels.

To the man of deep thought, death is almost ridiculous. We are one with God—the higher Man. How can God die? By and bye we shall laugh consumedly with holy laughter when told that our loved one is dead, knowing that she is not dead, but changed—changed for the better.

TRUTH.

J. H. LUCAS.

If we attempt to define the character of Truth, and speak of it in its extraordinary details and of its marvelous value, we shall be surprised at the task we have assumed, and also see the exceeding poverty of language for our purpose. Truth is indispensable, because without it no progress can be made in any department of inquiry or investigation. In order to promote our acquaintance with an accumulation of truth we must honor it with a loyal recognition, and maintain an unselfish devotion to it.

Our ideal should be truth, without the slightest admixture of error. When the clear light shines into our understanding, and we reach that moral altitude in which we see truth without prejudice in the fullness of its beauty and simplicity the words of the Nazarene: "If the truth shall make ye free, ye shall be free indeed," will have a new meaning to us, because we shall know the spiritual power of truth to transform the life and free the mind from the thrall of ignorance and selfishness, and endow it with renewed aspiration, life and strength.

This freedom includes not only a truly enfranchised understanding, the free and untrammelled exercise of thought and its proper expression, but it also includes the release of the affections from all that degrades and enslaves them; because truth reveals the moral deformity and the revolting character of all that is false—the true light brings a true revelation; and these two working together transform the life and establish freedom.

When we realize that truth, in the abstract, is uncreated, and therefore immutable and imperishable; that it is an eternal, vital, spiritual substance, we shall have confidence in its tremendous potency. The immeasurable material universe is a manifestation of its energy, and the increasing exercise of its power. It is embodied in natural and spiritual law and is co-extensive with Universal Being. The earth, on which we dwell, lives and moves, in its appointed bounds, in exact accordance with the laws of its being and mission. And this is true of every sphere and orb of light on this shoreless universe.

Modern investigation and discovery have brought to light the fact that there is no absolute void in being; but that a subtle and very fine invisible substance, called "ether," fills

all space. This pervading, omnipresent substance is everywhere present with life and abounding energy, and is always manifesting truth upon the plane of creative power.

Truth possesses the ever-present and essential quality of unity; and all its parts are in entire harmony with each other. It is perfect in substance and consistent in manifestation. Free from indiscretion and false pretention, it has a divine transparency and ineffable character—therefore one truth is never in opposition to another truth, and as divine order is the law of the universe, all truths are legitimately related and harmoniously joined together in one great whole, eternal and unchangeable.

A knowledge of scientific truth, and of the underlying principles of nature everywhere operating in the material universe and the efficient and unerring influence of natural law, awakens a joyful feeling in the mind that all things in the end will result for the best. It is a cheering discovery that there is no evil as an absolute principle of enduring potency and life. That which seems evil in the abnormal, undeveloped stages of growth, struggling onward and upward in comparative darkness and weakness, is only temporary, and must pass away. Love, Wisdom and Goodness are supreme in the universe, and they are incessantly working for the transformation of all evil and for the complete and universal triumph and permanent establishment of the All Good.

The law of kindness and its importance in the formation of character of youth is one of the most potent factors in promoting civilization. We need only step down to what is popularly called the brute creation to find virtues that might favorably compare with what we deem most commendable in human conduct. If we would look for transcendent personal devotion that might rival domestic affection; take the example of the faithful dog—the emblem of fidelity, whose noble nature has for more than a century formed one of the inspirations of poets. Burns, Scott and Byron offered tribute to their canine friends. We think it was Goldsmith who touchingly said in reference to cruelty to animals,

"No flocks that range the valley free
To slaughter I condemn;
Taught by the Power that pities me
I learn to pity them."

—The Sermon.

VIBRATION.

THE latest puzzle to mankind is what some have pleased to term the "law of vibration."

To the sensitive it is a well-known fact that everything has influence—something felt, not in the category of physical science.

The movement of inert bodies independently, the breaking of glass for no apparent cause, has instituted a query, which gave forth to the suggestion of vibration as a "law."

It may be a law in that all motion or life is law, but not as an absolute quantity, for it is subject to conditions. Two very passive individuals might meet, but the chemical admixture of their aura may create a motion (vibration) unlooked for. Each has a vibration of his own, but affinity creates a third. Even words have vibration, according to their meanings, and will put those sensitive to it in a "brown study."

All life is vibration. Our very consciousness is an effect of the Universal Life's vibration, and we in turn give it forth individualized. Through it we betray our most active characteristics. But the conditional vibration is the puzzle that is being studied, and, when solved, will prevent many accidents, as the collapse of buildings, trestles, etc. As the regular march of soldiers over a bridge, or the strains of a violin destroy it, so the rattling of a wagon may generate a vibration that is dangerous to the strongest building. Besides the chemical, there is a conditional vibration in movement, the slightest of which, in connection with another, just as swift in one building, may create a vibration, that one would mistake for a seismic disturbance. But it is still a mystery, though nearer to the spiritual than the material science, to solve.—Arthur F. Milton.

THE GOOD THOUGHT CLUB.

DEAR MRS. MALLORY:—Will thee be so kind as to say to thy teadears that we of the Good Thought—here in the city of Brotherly Love—desire the opinion of metaphysical teachers and students, and any and all lovers of truth and humanity, in regard to the Declaration of the Good Thought Club. We have the work well started in the historical city of Philadelphia, where so many grand movements have begun; and we hope to organize auxiliaries all over our country and the whole world. We would thank thee, dear editor, to allow thy

beautiful Advance-Thought to, in a measure at least, become an organ of communication for this noble cause. We will be glad to answer any questions or give information to all interested, or to any who wish to organize an auxiliary; and to save our precious time, and accomplish more good, we ask privilege to do this through thy columns as far as thy space permits, believing thou art a chosen one to carry forward this important work.

SADA BAILEY FOWLER.

840 N. 27th Street, Philadelphia, Pa.

The following is the Declaration of the Good Thought Club:

We believe in the law of Love and Kindness, and the power of the Good Thought. We believe that if the rising generation are guided in this spirit that war and discord will pass away, and peace and harmony reign throughout the earth. We therefore band ourselves together to encourage each other to live this Christ-like life in our every day actions, endeavoring to send forth good thoughts of mutual helpfulness to all humanity.

The dues of members are paid in contributions of Good Thoughts, either selected or original—any article or item gleaned from newspapers or elsewhere which encourages good actions and the study of Thought-transference. At the meetings of the club the members are invited to read their contributions, also to relate their experience, since previous meeting, in what they have done to bless and help others, or relieve suffering in any way; this to include kindness to animals as well. We speak to the divine in the human by closing our meetings with five minutes silence, asking for the blessing of the inner spirit, after which we spend an hour in social converse and amusement.

From the analogy of medical experience, the method of treating all spiritual diseases—of which crimes are but symptoms—should be akin to the method of treating physical diseases, i. e., by spiritual hospitals, well staffed by spiritual physicians and surgeons, and that criminals should be remitted to these hospitals for treatment until cured—Josiah Oldfield, M. A., D. C. L., L. R. C.

The Northwestern Ethical Educational Society meets the last Thursday of each month, in the parlors of The World's Advance-Thought, 193 Sixth Street.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is fit to be a Freeman.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

LIFE ON A FARM.

ELIZABETH AKERS.

THERE is a side to farmin' life that always seemed to me

The nearest touch to Paradise that here on earth can be;
The side that deals with growin' crops, and trees, and free
fresh air,
With out-door work, and peaceful thrift, and harvests full
and fair.

* * * * *

But there's another, rougher side to life upon a farm:
The sacrificin' helpless things that never did you harm;
The bringin' up of poor, dumb beasts to trust you day and
night,
Then sellin' them for butchers' meat, or killin' 'em
outright.

I could not pet the orphan lambs, and teach them how to
drink,
Then turn 'em over to be killed without a single wink;
And even the little plucky pigs—it's fun to see them play—
I couldn't bear to cut their throats for my Thanksgivin'
day.

I don't believe in sellin' off my friends when they grow
old,
And reckonin' all their faithful years against a little gold;
'Twould make me feel as if I were an ingrate and a thief,
To milk a poor cow's life away, then trade her off for beef.
I couldn't drag a baby calf out of its mother's sight
And hear her beg and beg for it, and call it, day and night;
I could not hear her mournful cry, and still respect myself,
When its poor head lay scraped and cooked upon the
cellar shelf.

I couldn't teach an ox to trust my hand and mind my call,
While all the time I knew I meant to murder him next fall;
I couldn't gain any creature's love for selfish, treacherous
ends—

I draw the blue at dinin' on my most familiar friends.

Robbing one's self in black is like shutting
himself away from the sunlight.

CRUELTY MUST GIVE WAY TO
KINDNESS.

THE most important mission of the Reformer,
to-day, is to teach, by precept and ex-
ample, kindness to animals.

Cruelty is the foundation of Hell, and all
the evils that flow out of it. The animal In-
quisition—the slaughter-house, hunting, and
all the torturing of animals for food, sport,
experiment and adornment—must, by the force
of an educated public opinion be done away
with. There can be no more peace or hap-
piness for mankind until kindness toward all
human beings and animals is the daily law of
life. The lion will never lie down with the
lamb until human beings become humane.
It is impossible for men to treat each other
humanely and be unjust and cruel to animals.

True, the gospel of humaneness is spread-
ing rapidly, but still the vast majority, whose
creed teaches them that animals have no souls
and no rights to be respected, have not yet
been touched by the first spark of humane-
ness. The people, generally, think only in
grooves and ruts and base their cruelty on the
biblical saying, that animals were made for
their use—and use means all sorts of abuse.

But the time has come when they must
think themselves out of this Hell of ignor-
ance, that brings them only sorrow, suffering
and unhappiness.

The old ignorant, cruel, selfish and
thoughtless order of affairs must cease. It
can no longer cumber the earth and stand in
the way of progress.—LUCY A. MALLORY.

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* *

"The music of the spheres," said Pytha-
goras, "can be heard by abstaining from the
flesh of animals, bodily purity and by medi-
tation on that which is loving and wise."

TRUE MARRIAGE.

MARRIAGE, wisely understood, is the key that unlocks the pearly gates of Eden, and ushers the happy pair into the enchanted realms of Paradise, but to the unwise, unclean and impure it opens the door to quite another realm, where passion lures to deceive and sways to disgust the unhappy, disappointed victims:

Sexuality lies at the base of being, and extends and permeates the whole, from base to summit, from center to circumference. Whatever of physical, mental or spiritual enters into the constituent elements of our being, is sexual. The comely, symmetrical physique, the brilliant mind, and the crowning glory of being, the spirit, would be shorn of all beauty, comeliness and glory, without the potent elements of sexuality.

Marriage, then, is the union, blending or balance of the sexuality of man and woman; not upon the plane of passion, or any other special plane, but in the totality of their sexual natures—in that sexuality which has its root in the physical, germinating, budding and blossoming all the way up through the whole being.

*
* *

Transform every undeveloped thought as it comes into the mind into good, and you will become supremely happy. Take care of your thoughts and your happiness will take care of itself. Seek happiness, and, at the same time, be careless of your thinking and you will be disappointed. All of disease, disaster and death is involved in your thoughtlessness.

*
* *

Self-pity is a sign of selfishness. Those who never pity anything or anybody, are always pitying themselves, because of real or imaginary troubles that their own selfishness creates for them. Those who are full of sympathy have no time nor desire to pity themselves.

JUSTICE TO ALL FORMS OF LIFE.

IN opposing the eating of flesh and the vivisection of animals, we do so in the interest of justice to all forms of life. The murder of animals for food and eating their flesh generates the diseases for which vivisectionists torture animals, to get their serums for the supposed cure of those diseases.

It has been said again and again by eminent physicians that nothing of any value has been learnt by vivisectioning animals, for the anatomy of animals differs from that of human beings. Even if it were true that the physical lives of human beings could be saved by torturing, vivisectioning and murdering animals they had better pass on to the next stage of existence than to stay and perpetuate such an evil state of affairs.

We do not object to the humane killing of animals, when by reason of disease or old age they are incapable of helping themselves, but we protest against the custom of deliberately breeding animals that they may be tortured and murdered that their flesh may feed the world.

There is no such thing as "humane killing" of an animal in the full vigor of its life. Every such animal fights for its life, and only succumbs when brutal force overpowers it.

The torture and murder of animals for food, sport, experiment and adornment belong to the Old Civilization of animal—sensualism. It can have no place in this New Spiritual Age. All things are now centering to uproot this corrupt foundation of the old Hell, that Heaven and its justice may rule and reign.

He who consents to the death of an animal he who kills it, he who dissects it, he who buys it, he who sells it, he who dresses it, he who serves it up, and he who eats it are eight kinds of butchers. —LUCY A. MALLORY.

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* *

When selfishness is strongest, the being is at its weakest; when unselfishness is greatest, the being is the most powerful.

EVOLUTION.

WALLACE YATES.

THE drift of evolution is towards the harmonizing of the particular and the universal. Hence a belief in universality does not necessitate a neglect of "things as they are." No man should go through life with his eyes shut, dreaming of universal harmony. We are products of experience, and the more of it we have the faster we advance to a millennial knowledge. Asceticism may have its uses, but the individual so living must sometime in the course of his incarnations "make up for lost time" by buffeting with a hard world and being a mark for the "slings and arrows of outrageous fortune." Though Jesus is said to have taught a doctrine of disregard for the "treasures of earth" and to take no thought for the morrow, yet he was careful to impress on his hearers that not a sparrow falls without the Father's notice, and that "even the hairs of your head are all numbered." The parable of the talents illustrates the law of Use. Selfishness only is barred in the teachings of the Nazarene, and the Ego should "self-employ itself in the consciousness of the oneness of all that is."

"What God hath cleansed, call not thou common."

Continued from July number.

LIFE IN ALL THINGS.

S. A. MERRILL, M. D.

SAID a learned Pundit of India to an English gentleman, who had shown him under a powerful microscope the wonders of animal life in a drop of water: "Ah, Sahib, you have forever destroyed my peace of mind!"

Indeed, were we to abstain from eating until we could do so without any sacrifice of the living principle, we should be obliged to cease living altogether, as the life principle is in all things. Even the vegetable has life and a nerve system, and many of them manifest pleasure, pain and other evidences of intelligent life.

Were we to pension all our domestic animals as soon as they become past their labor, the expense would break down the larger portion of those who employ them. Besides, it can be of no advantage to the animal itself. An old horse or cow would suffer more in a single hour in a cold storm in winter than it

would experience by death by a bullet in the brain, which, being wholly painless, would come to it as an enthanasia that would release it from further bondage to the decrepit body, and introduce it to the freedom of Spirit Life.

Faithfully do these dear beings—our brothers and sisters—serve us in manifold ways, as it was intended by the Divine Being when He created them at the "beginning," and gave man "dominion over the fish of the sea and over the fowl of the air, and over every living thing that moveth upon the earth!"

Man ought to be supremely kind to these younger (yet older) brothers and sisters whom the eternal God hath made our wards for the nonce; and who are also, like us, moving onward in the grand eternal procession of the stars to finally integrate, after manifold incarnations on lower planes of existence, in the higher spiritual forms in the bosom of the Divine Being. For they also, like unto us, "in Him live and move and have their being."

Yea, Dear Advance-Thought, lay on the lash of your sharp pen as heavily as you may desire on the backs of those who wantonly take the life of either man or beast, or who inflict cruelty upon them in any of its forms. There is not a single insect that crawls at our feet that hath not rights that even the eternal God is bound to respect, and doth respect. In path or pavement it is our rule always to concede them "right of way."

I would not enter on my list of friends,
Thou graced with polished manners and true
sense,

Yet wanting sensibility, the man
Who needlessly sets foot upon a worm."

But when mankind come to the question of "taking life," bear in mind, dear reader, that it is only removing the shell that invests "life," and not the life itself; for great Nature, that embosoms and preserves the Soul principles of all things, doth not allow any such interference with her precious charges. But "death," so called, when it cometh to the old, the too sick and disabled ones, whether man or beast, comes as an enthanasia—a messenger of rest and peace.

There are millions of human beings today living on the cruel edge of deepest poverty, want, and even crime, who would make a happy change by the exchange of worlds.

For man, when he has arisen to a plane of life where he is fully able to comprehend his rights and duties, has the same right to exchange worlds that he has to exchange coun-

tries, when loaded down with oppressive conditions he deems it necessary to make such a radical change. Of course, some will make mistakes of judgment in this as in all other matters, but no fatal ones, for the spiritual world is full of help and hope to the sick, sorrowful and weary ones of this life. It is the era—just begun—of the final "consummation of all things" in Spirit life, and will shortly extend itself to the terrestrial plane in the Celestial Civilization of the Millennial Era—not far off.

But, lady, be not too severe on such as require a fleshly diet, and there be vast numbers that do. Vegetarians are a class of mankind differentiated from the rest to perform a special function in the Divine Humanity—to aid the Celestial powers in spiritualizing mankind. But it doth not follow that the entire race will ever fully adopt the vegetarian system. In that case, the seas, the rivers, lakes and oceans that are now so prolific a source of foods to the millions of mankind would cease to be useful in this way. Besides the food products of the seas and oceans not only supply vast amounts of the ordinary nutritions of the human body, but its rich and precious salts of many kinds furnish not only foods but medicines also, to be found nowhere else in all the world, and are not only health-bearing to our race, but are absolutely indispensable to health and well being. That is what Nature intended them for. The wise man takes his medicines in his foods; the otherwise take them outside of them.

The domestic animals, our brothers, serve mankind in a similar way, but they are entitled to the kindest treatment in this life of labor and service, and a painless death when the balance struck between pain and reasonable enjoyment lies on the occult side of this our temporal existence.

Again permit me to say to the noble philanthropic men and women who write for your paper: Please do not be too severe on those eminent surgeons who have wrought great improvements in modern surgery. Who have, by means of anesthetics, been enabled to locate and chart every organ of the human brain upon the body itself by means of painless operations on animals. So as to be able to locate a disease of the brain upon its exact organ or spot and to remove it by an easy operation for that purpose. Without the aid of this indispensable information the surgeon is wholly

at sea, and great numbers must of necessity perish of the most painful diseases of the brain without such aid. As Prof. Huxley stated many years ago: "Many thousands have thus been saved from a painful death."

But that all beings, human and other, should be treated at all times and in all circumstances with the kindest consideration and love—in this I heartily agree with all who write for your noble paper.

BENJAMIN FRANKLIN A VEGETARIAN.

IN the biography of Benjamin Franklin, by Geo. Canning Hill, we find the following on pages 21 and 22: "When he was sixteen, he fell in with a book that recommended a Vegetarian diet, and determined to make an experiment of that style of living. His brother was not a married man and was therefore compelled to board out his apprentices. It made trouble in the family arrangements for one apprentice to decline eating meat, and Franklin read his Vegetarian work more carefully, to learn how to cook the various dishes he wanted for himself; in a short time he qualified himself to make hasty puddings and other sorts of puddings, to boil rice and potatoes, and to cook many other simple dishes. Then he went to his brother and made the following proposal—if the latter would give him each week only half the amount he paid for his board, he would undertake to board himself! This from a boy of sixteen! His brother readily accepted a proposal like that; and even out of that half allowance, Franklin saved still a half with which he purchased books. * * * He felt his head to be clearer and his apprehension much quicker from practicing this temperance."

A lady who died on January 21st made a will in 1896, bequeathing a large portion of an estate valued at over £25,000 to seven London Hospitals. In August, 1899, she added a codicil revoking these bequests, giving her reasons as follows: "On account of my belief that such hospitals have on their staff, or among their medical men, vivisectioners, or have vivisectioners in their medical school, and these legacies are revoked for the reason of my abhorrence, of the abominable and sinful practice of vivisection, as in my opinion it degrades and makes callous all those who habitually practice it."

ELASTICITY.

W. P. PHELON, M. D.

CERTAIN conditions exist on the physical plane considered by earth dwellers as belonging entirely to the manifested, whereas they are almost wholly of the invisible and unmanifested.

If you should ask a wise man, while he is in the unreality about him, to define elasticity, he would probably say: "It is that property which bodies possess, of returning to their original shape when impinged upon." But tell us what you mean by this property. What is it? The wise man says: "I do not know." He has simply defined the effect and not the cause.

Elasticity is not a property of matter at all. It is a spiritual expression, which we think can be proved to him that hath understanding.

The more de-vitalized matter becomes, the more in-elastic it appears. That which is most thoroughly vitalized and approaches nearest the condition of spirit, is most thoroughly elastic. The lump of clay that has not been manipulated and whose atoms have hardly polarizing force enough to stick together, has comparatively no elasticity.

The flour made from powdered grain consists of inert substance, wanting the polarizing force of the germ to break forth into the energy of manifestation. If it is molded, it shows a lack of elasticity; in both cases the inert substance is waiting to be formed and vitalized by a power outside of itself.

If the air be confined so that it can be observed and put under pressure and then the pressure removed, its elasticity is demonstrated at once. The same thing is true of all gases and is more and more apparent as they approach nearer and nearer to the conditions of the ether.

Take the essence of life which flows in a tree, condense it by exposure to the atmosphere and you have a solid gum, which is declared to develop a high degree of elasticity. Let the same fluid in another form move on to perfected condensation and you will have vegetable ivory, and when an animal fluid of the same quality is used you have also animal ivory. But in either case, the grade of elasticity is due to the intensity of the vitalization of the atoms.

Scientists tell us if we liquify two gases

and afterwards mix them in such proportions that they will solidify and then introduce them into the life of a tree, by this means it is possible to obtain a substance hard, solid and compact, but which manifests elasticity in a most marvelous degree.

Elasticity, then, is the property of the essential element as it is also the manifestation, and when it takes upon itself form, it is the spiritual outline of that form and resists pressure, indentation, from any and all sources. It returns to the shape that has been assigned by the Creative Thought, which is the motive power for all its activity and conditions born of its voluntary act, which we name its own volition.

Now let us see if this happening in the environment has any lesson for us. If an individual be stolid and ignorant, we must infer a lack in vitality (spiritual) and the power to express elasticity. Then it follows that the more active and finely organized we are, the more strongly we shall manifest and project Elasticity.

The ignorant Peasant can be crushed, crowded and stamped upon, without making any available resistance, because his spiritual elasticity is very small in quantity. But beware how you crowd, attempt to tyrannize over or press down him who has spiritual elasticity in quantity, for he will not stay down, nor in any other assigned place. The crowder, holding by main force, risks constantly the explosion, far worse than dynamite, of the magazine beneath him.

From the one extreme, to the other, is a long distance made up of hundreds of varying conditions. They who do not possess spiritual elasticity, move along in the ruts of life taking the shape of whatever they are poured into; barely able by the continuity of the mass to fill the station into which they are set. On the other hand, those who are filled with spiritual vitality, wherever set or put, fill every nook and corner of their station with themselves and the truth that belongs to them.

They repel the malign and prevent obstructions. If calamity or misfortune presses hard upon them, the elastic or spiritual force within them buoys them up and above misfortunate conditions, until such time as the trial loses its force, and has spent itself. Then they return to their original position and place.

All the bigots, the intolerant, the persecutors and the narrow-minded are of in-elastic clay. All the broad-minded, all the searchers for truth, the acceptors of light, those tolerant of every man's thought, because they believe in the right of thought, and are thus spiritually elastic.

Choose ye, and strive to attain. Better struggle to be in-elastic, than not to strive at all.

The words of Lucy A. Mallory in "The World's Advance Thought" are pregnant with vitalization. She says "Heaven is but a step from hell. It is the distance between a smile and a frown, a good thought and a bad thought, a kindly deed and an evil act." Then why do people foolishly spend their time and money building costly churches and paying priests and preachers to save them from a condition which they alone can control. Some people live in hell nearly all the time, while all dwell in both realms a part of the time—hell and heaven are conditions—not locations—and these conditions border on the line of thought. Every intelligent human being can make heaven radiant with a smile of Love, or hell livid with a frown of hate.—Needham (Ind.) Hustler.

INTERPLANETARY COMMUNION.

WE have watched with great interest the ultimatum of that Divine power which is called "electricity." We see many who are standing in open astonishment at this manifestation of its power, having proof which can not be doubted that they can actually converse and hear the sound of each other's voices by means of that Great Central Force—electricity. Let me breathe to your outer ear, that this manifestation of its power is only the beginning of the glory that is to follow; for verily I repeat and reaffirm what I have spoken in the past, viz., that the day shall come upon your Earth plane when the little stars (planets) that ye see shall be manifest indeed and of a very truth to you, and it shall be demonstrated that they are worlds, full of real and living beings, who shall prove themselves to be companions for those upon the Earth. It is but a short state or time longer that we have to work upon the boundary line of time, arranging our focuses here and there; and when this work is accomplished, the power will be given, and along with the power means will be pro-

vided for the annihilation of what you term space; and then the sister, friend or brother spirit that lives on the other side of your earth shall interchange, not signs, but sounds with you, and the voice and language shall be heard. And when we shall have gained this power over the mighty mechanism which we have to use upon your Earth plane (and we will tell you that the same interest is being manifested and operations are going on in the planetary worlds around you) this crowning result will follow, that messages and communications shall come through the atmosphere (bidding defiance to time and space), and friends dwelling on those sister planets shall commune with you on your Earth. They will tell you of the knowledge, the customs, and the loves, of those who live on the planets, and these shall be brought to your earth by the audible sound. All this and more shall come to pass by the same power and process which we are now using upon your Earth in your own time. The results follow from the action and power which is possessed by the Great Electrical Angelic Band, of whom so much has been spoken in your outward hearing.—Oxley's Angelic Revelations, Vol. IV., p. 244.

AID FOR THOSE IN NEED.

ARRANGEMENTS have been made whereby the sick and distressed, or any one needing help in harmonious unfoldment in any direction, may receive assistance to help themselves by writing to The World's Advance Thought, 193 Sixth street, Portland, Oregon, and stating their needs.

The full name must be given, and a 2-cent stamp enclosed for a reply.

No charge will be made in any case.

Those who desire this assistance are required to devote at least half an hour each day to silent soul-communion, sending loving thoughts to those sending the assistance; for in order to get the assistance, there must be mutual reception between the giver and the receiver and unless the half hour is steadfastly observed, the law will not be fulfilled and the desired result will not be accomplished.

Many are mightily mortified over pimples on their faces, who are not in the least ashamed to exhibit malignant mental ulcers.
—Eleanor Kirk's Idea.

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THE JOY THAT LEAVES ONE HEART UNBLESSED WOULD BE FOR MINE TOO SMALL.



AT LAST.

What, though the prophet hath his day of sorrow,
And suffered for a while,
Love's host is there, and the eternal morrow
Is lighted with her smile.
Then let us hope and pray, and love and labor,
Cheered by that promise bright;
Trusting through darkness—working for our neighbor,
For the Good and the Right. —Selected.

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Vol. 14, no. 9, n.s.

OCTOBER, 1901.

The
World's Advance-Thought
AND THE
Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	8:03 p. m.
Boston, Mass.	8:23 p. m.
Baltimore, Md.	8:08 p. m.
Burlington, Vt.	8:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	8:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	8:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	8:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	8:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	8:18 p. m.
Harrisburg, Pa.	8:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:23 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:43 p. m.
Lima, Peru	8:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:13 p. m.
Mobile, Ala.	2:13 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	8:13 p. m.
New York City	8:15 p. m.
Newport, R. I.	8:23 p. m.
Norfolk, Va.	8:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:33 p. m.
Ottawa, Canada	8:03 p. m.
Philadelphia, Penn.	8:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.

Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:43 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, Newfoundland	8:33 p. m.
San Domingo, W. I.	8:33 p. m.
St. Paul, Minn.	1:53 p. m.
Spanishtown, Jamaica	8:33 p. m.
Sioux Falls, Dakota	1:43 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	8:23 p. m.
Springfield, Mass.	8:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:03 p. m.
Vera Cruz, Mexico	1:43 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	8:01 p. m.
Walla Walla, Wash.	12:13 p. m.

HERE AND HEREAFTER.

"In the corrupted currents of this world
Offence's gilded hand may shove by justice;
And oft 'tis seen, the wicked prize itself,
Buys out the law. But 'tis not so above.
There is no shuffling; there the action lies
In its true nature; and we ourselves compelled,
Even to the teeth and forehead of our faults,
To give in evidence."

ALL WHO DESIRE TO MAKE THE WORLD BETTER AND HAPPIER

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October, 1901.

PORTLAND, OREGON.

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For The World's Advance-Thought.

COLUMBIA TO THE WORLD.

ISABEL DARLING.

MORE than a century, O fretful World,
Have I been growing to my destined stature 'mong
the nations of the earth;

More than a century had gathered power
And hope and reverent will to guard my germ ere yet 'twas
ready for its birth;

More than a century of eager search
Found and prepared the place of growth and made my
after heritage secure;
Yea, made my "calling and election sure."

Four hundred years! and the uncounted past
Worked slowly, blindly, by an all-pervading and resistless
impulse led,

To fit thee to desire, to need my life,
To think the thoughts and do the deeds that make me
possible and truly fed;

Nay, more! behind thee stretched the realms of space
And other worlds whose generous atoms sang a joyous
prophecy of thee,
The fruit of their existence yet to be.

Four hundred years! and I have fought and prayed
And toiled—yea, sinned and suffered and repented—to
grow strong of hand and heart;

For in the mist-hung morning of my time,
I met an angel of the future, face to face, and knew that I
had been thus set apart

That I might give to thee a holy child;
That in my noon of worthiness, when all things should be
ready, thou shouldst hear

The message, as once heard the shepherds of Judea,

Therefore I reach wide arms to thee, O World!
Therefore I strive with thy slow imperfectness, the wild,
mistaken zeal,

The madness of thy loves and cruel hates,
And mine own doubts and coward fears: therefore I strive
to bear unveiled the seal,
The sign upon my forehead set that all might read.
Not yet, impatient World, but when thy ways are cleansed
from sea even unto sea,
Then shalt thou greet the child called Liberty.

He shall make known to thee all hidden things;
Show thee all causes and their certain outcome that thou
mayest choose between;

Aye, teach thee all thou hast longed to know.
Not yet; for still thou dost invite revenge, dragging its
train of deeds unclean;
Still thou dost nourish hard, resentful souls,
And they have laid rude, blood-stained hands upon my
best beloved, and my tears
Flow for thy guilt through weary, saddened years.

O not to such ill-judged, unthankful care
May Liberty be trusted, lest some treacherous hand steal
away her breath!

Thou dost send forth black clouds of evil thoughts,
That gather lightnings of wrath, whirlwinds of rage, fierce
heat and ill-timed death!

O World of nations, I am bowed with grief;
For thrice have ye done this. Shame! shame! Prove thy
repentance ere it be too late.
The while I fold my empty arms and wait.

Cover my dead with immortelles.
But bind the hands of him who laid him low, then read
his life, question his soul
And turn the light of truth upon thyself.

No good or ill springs forth from one alone, but grows to
fruitage from the whole,
And this misguided one may still live on,
In memory and in motive. O deny thy thirst for blood, or
deeds like this
Will sound eternal echoes of a Judas kiss.

Intelligence does not occupy space; neither does spirit "Going to Heaven" is a fiction; growing to Heaven is a reality. There is only one true religion, and that is spiritual growth and unfoldment,—self-improvement,—striving to make purer the thoughts, feelings and actions, from day to day. It is the only way to "worship God" in spirit and in truth. All forms and ceremonies that do not lead to this are but various phases of idolatry.

SPIRIT.

So little do the majority of people realize what spirit is, that they are all the time looking for its material representation,—the body,—and deny its existence if such a material entity cannot be presented to them.

The body bears the relation to the spirit that the shadow does to the object. The body reflects the exact state of the spirit; it is the spirit's garment, and though it die, the spirit is still the same. To do all things for the body, and spend all one's energies upon it, is wasting your substance. It is gross materialism, and a denial of the spirit (the God) that creates the body and is the very life that infills it.

That spirit is the invisible formative principle, and to it the body owes its form. When the spirit leaves the body, the latter goes back again into formlessness. The spiritual principle in man is composed of his invisible thoughts and invisible feelings.

All creative work and the evolution of all forms depends upon the labors of the spirit—its intelligence and affections.

To know what manner of spirit is present within our consciousness, we need only to examine the kind of thoughts that dominate our mind, and what feelings are actuating the heart, for the time being, and we can then judge whether we are in harmony with good or evil spirits.

*
* *

Every form of life evolves from corruption. Death, therefore, is not the end of life itself, but the end of one stage of existence, and the beginning of the growth of another.

*
* *

The outer is as the inner. The world is not as it really is to every man, but as each one feels and thinks. It is a joyful place to the joyful man; a miserable place to the miserable man. It is not the world that needs changing; it is the man.—LUCY A. MALLORY.

KEY THOUGHTS.

THE "union with God" is through your pure affection (Love)—the Heart of Being.

The one who makes himself happy, peaceful and prosperous is doing the best he can for humanity.

It is only through cleanliness that we can be lifted out of our enslaved conditions—cleanliness of body, mind and spirit.

All perfection exists in the ideal. Only as we work to make the ideal real can perfection manifest to our consciousness.

Is it not strange that the united prayers of all Christendom cannot free Miss Stone from the brigands who captured her?

The thought is the channel of the Divine or the devilish, and as the thought permeates the spirit, mind and body, it makes the being a God or a devil, a Heaven or a hell.

The Central Source is so boundless and infinite, that each individual that was ever born or will have his birth in the universe can have a separate opinion of it, and each opinion be right.

The highest manifestation of spirit for the animal man is the materialization of a spirit outside of himself; for the spiritual man, it is the spiritualization of the gross, material man.

Every new evolution is a different, but not a separate, phase of existence from the old and preceding evolution. Thus the stalk above the ground is an evolution of the roots below the ground; the leaf is an evolution out of the stalk; and the blossom from the leaf, etc. The newer, purer and better must ever be an evolution out of the older and coarser phase. It is not the destruction of forms that constitutes evolution, but their transformation into more refined phases of being. We do not get rid of criminality by burning or electrocuting or hanging one who commits illegal murder. The whole race must transform their inharmonious criminal-breeding natures into Harmony, Peace and Love in order to do this.—LUCY A. MALLORY.

WHOLE-WORLD SOUL COMMUNION.

THE foundation of the Old Civilization—the very basis of its religion, politics and society—is founded upon inharmony.

To see Love and Wisdom manifested, the essence of Peace and Good Will to all, we must step outside of the crystalized organizations, breathing the old antagonisms and mutual defiance, and enter the realm of the New, the True and the Good, into freedom.

Whole-World Soul Communion, without money and without price, and without restrictions, ordinances and penances of any kind, invites the sinner and the saint, the rich and the poor, the bound and the free, the high placed and the low placed, to come freely and unite in Love to all, and an earnest seeking for Wisdom and spiritual enlightenment and unfoldment, that the world shall be as One; and the Brotherhood of Man may become a living, loving reality.

*
* *

Evil cannot live where Love prevails, any more than night can remain in the light of the rising sun. Anarchy will be epidemic in the world as long as hatred, vengeance and malice are epidemic. The only cure for it is an epidemic of Love so great that all the insanities, evils and follies shall be smelted in its fervent heat. Peace and good will preached from all the pulpits all over the world, and all reformers teaching it, will not become effective until it is lived. There must be an outward manifestation of it in all our dealings with each other. It must include enemies as well as friends. He who sends out only peace and good will has no enemies.

* *

The earth arrests the electro-magnetic influence from the sun and turns it into heat, just as the carbon in the arc light arrests the current of electricity and turns it into light. The sun itself is not a heated body, any more than the electric motor is a glowing furnace.

The discordant forces of humanity create in relation to the sun's forces extremes of heat and cold. If Love pervaded the world, the forces of earth would act in harmony with the sun's forces, and a perpetual delightful climate all over the planet would result.

*
* *

If all laborers in the United States were to unite for the common cause—the cause of justice to all, regardless of sex, race, organization or other distinction—they would be invincible, with the intelligent use of the ballot, nothing could withstand them.

It is by a chain of intermediaries that Inmost Love and Wisdom is approached. The lowest link is the undeveloped, discarnate spirit; the highest link is the angel; and between these two extremes are varying grades of spirits. This is the ladder that reaches from Hell to Heaven.

*
* *

Man's energy is a unit. What he can accomplish is determined by the use he makes of it, and whether he applies it on the physical, mental or spiritual plane. The electrical energy that propels the cars is the same that conveys intelligence all over the world, or turns night into day.

*
* *

Before labor and capital can be rightly adjusted, capitalists and laborers will have to do away with the old Mosaic law of "an eye for an eye, and a tooth for a tooth," and put into operation the Law of Love—do unto others as you would have others do unto you.

*
* *

A New Order of affairs must be brought into operation in which perfect justice will rule, and in which there will be neither tyrants nor slaves, but free men and free women, having full and equal pay for their work.—LUCY A. MALLORY.

PARTNERS.

A. C. DOANE.

WE have listened for years to professional teachers, saying: "Thus saith the Lord!" when they were merely repeating words they

I don't think God ever employed an agent to do his work. Why should He when He is everywhere present? From the beginning of all organized matter, the Devil has been God's faithful partner, helping Him unfold Himself in the human mind. Are they not co-equal powers, working on the two planes of the human mind. The Devil, or do-evil, power is the finite animal nature; the God, or do-good, power is the Infinite Spiritual nature; and the offspring of these lower and higher natures are the materials out of which human beings make their own Heavens and Hells.

"As a man thinketh so is he," and "whatsoever we sow that we must also reap." If we sow to the flesh we will reap corruption; if we sow to the spirit we will reap life everlasting. Thoughts from the finite nature bring tears; and thoughts from the infinite or spiritual nature bring peace and satisfaction.

THE INFALLIBLE ACCOUNTANT.

J. H. LUCAS.

How complete in every particular is the Law of Justice! How fine its relations and exact its claims! Indeed, if we make a careful and impartial investigation, we shall find that the Universe, in all its departments, adaptations and sequences, is built upon the plan of Universal Justice. The law of equivalents and compensations everywhere prevails. We have only to open our eyes, and, without prejudice, honestly search for the truth in this matter, and we shall see that the infallible Architect of the Universe has accurately adjusted all things in their relations one to another; and so wisely and certainly will cause and consequence appear related to each other, that our highest admiration will be awakened.

If we see this is true in nature in its simple, complex and diversified operations and results, how much more apparent is it in the moral world. That transparent aphorism, "as ye sow ye shall also reap," is abundantly illustrated everywhere—though many act as if they imagined it surely possible to forever cover up their sins and thereby secure immunity from their consequences and defeat the claims

of justice. Men may, and often do, engage in a course of wrong-doing against their fellows; but there is a perfect Law of Justice which certainly will sometime and somewhere, exact the full measure and uttermost farthing.

Much wrong doing wrought in the world may fade from the memory or become partially obscured, because of passing events or rolling years, yet that faithful register of all things, that records the doings of every life; that exact invisible record of the memory; that truthful accountant, that inspects every life, and carries forward correct exhibits in the clear light of impartial justice, will enforce its claims. The register is infallible, because of perfect knowledge, unerring wisdom and unswerving justice in the administration of all things in the dominions of Infinite Spirit. And not only does the punishment—as a natural and unavoidable sequence—result from crime, as surely as water seeks its own level, but the rewards of good deeds will, as certainly, follow them as that fragrance is born with the sweet flower. Effect proceeds from cause, and is an invariable law that all causes produce effects after their kind, from the offensive odor of decaying matter, to the delightful aroma of the beautiful flower.

It is a thought worthy of very serious consideration that no soul can get away from its own life—the record which it has made—no other can claim its reward or suffer its penalties. The good and the evil we have thought and done are surely our own. We may, in selfishness and blindness, practice self-deceit, by magnifying the good and minifying the evil, or try to persuade ourselves that the evil is good, yet we shall find that in the final outcome that the operations and enforcements of the Law of Justice are perfect in the realms of Infinite Spirit.

However much you may have trained your mind in the belief that there is no such thing as a law of recompense, you certainly will find that "your own will come to you," whether it be good or evil.

No temporiser can secure a compromise with the Infallible Accountant or an abatement of the claims of Eternal and Unchangeable Justice.

The best and ablest rulers in the world have been assassinated by murderous anarchists. And yet those who have done it have called themselves "reformers." L. A. M.

THE HUMAN SOUL.

He who doubts that he has a soul, let him ask what inspires to fear of doing wrong; what prompts the right-doing, and what produces the "guilty conscience" when wrong has been done?

Is it not a higher consciousness within, that manifests above the ordinary, beyond what we have been taught by education and experience?

Who has not sensed an interior longing for something not consistent with brain-action, or the exterior consciousness?

Does the heart contain gray matter? But it thinks and reasons as though it had. It manifests intelligence superior to all that books can teach us.

What tells us to be guarded against deception? Does the brain contain this secret, as an effect of acquired knowledge? Can the brain conceive of causes? Is not deceit lurking in the heart of another a cause, an unseen agency not yet manifested in effect?

The brain being an effect, can only conceive of effects, but, as a cause, only the soul can read causes. And how could it do so, if it were not an intelligent or conscious entity?

What gave it this intelligence? Did we educate it as we do the brain; and if so, how? Who can answer?

What makes the untutored child withdraw in fear at the approach of an evil-intentioned person? Was it or its interior consciousness, the soul, taught to do this? And how?

What moves us to sympathy or antipathy, regardless of effects as presented, if not a consciousness that sees beyond them? Is love a blind effect, or has the heart eyes to see? But it feels and reasons in one impulse—in one effect—and makes no mistakes. What empowers it to do so, if it were not infused with an intelligent life-principle? And what is this intelligent life-principle or cause, but a soul or spirit?—Arthur F. Milton.

POLARITY.

W. P. PHELON, M. D.

ALTHOUGH you may have often heard of polarity, perhaps your attention has never been called to the fact, when the positive and negative conditions pervade all manifestation and permeate the whole of it they must be absolutely necessary to that expression of Omnipotence;

they are the night and the day; the summer and the winter; the seed time and the harvest; the fluids and the solids. Everything that pertains to manifestation must have a surface, and that surface has two sides, the top and bottom. This admitted, it follows that manifestation cannot exist so long as there is perfect equilibrium. The existence of perception is the result of motion produced by the attempt to reach equilibrium. Perfect equilibrium is death, inertness, darkness and the withdrawing of manifestation, because if there is as much positive as there is negative force, they are both neutralized and motion must cease. Therefore, all life, all manifestation, all growth and unfolding is the result of unequal polarity.

If polarity varies very much, then there must be violent reaction. Violent motion exhausts polarizing force either on one side or the other. This is disagreeable in its effects upon the human organism; in its effects reflected from the environment to the same. It is also true from the first projection out of the unmanifested into manifestation. The Word went forth as motion, and what was the result? Light stood out, and as the rose is enclosed within the bud, so lay every thing which we now recognize as results.

On the line of life, with every human being, there is a constant struggle to return from the conditions of the manifested, to the inertia of the unmanifested, or, in other words, to resume the perfect equilibrium spoken of above. This object being always constantly aimed at, brings to all life its action and reaction. In the same fashion the rivers run to the sea. If there is a falling below the line of medial activities the reaction will carry it above the line once more. If in its intensify it is below the rebound, and yet above the medial line, it is certain to be again carried below, and that vice versa. There are certain infinitesimal separations called dead points at which force in some direction for the time being ceases to act, but the active vitality or elasticity is sure to carry above or below them without danger of stoppage.

Whatever is true of manifestation on the physical plane is true also of the connection of the incarnated age with its body, and in the summing up of the above and below of a given length of time, it will be found that they either equal each other, or very nearly so; if they should not thus equal each other, then would life be fearfully distorted. While ex-

act equilibrium cannot be adjusted during manifestation yet it is maintained in the outcome, to which all things tend.

The point I desire to impress upon your mind first and last is, that while exact balancing, positive against negative, could not exist with safety to manifested life, yet, it, in reality, does exist in the unbalancing of the forces; the swaying from one side to the other constituting life as we know it. Let us see what the wise ones of the ancient times thought of this: They declare that the One was holy, and those like Him were holy or whole. Whoever desires or shall desire to be one of the Blessed Ones, thus whole or holy, that moment they withdraw themselves into the Spirit, and cease to exist in the body as a necessity. The equilibrium of the physical forces, means that which is understood as the indrawing of Brahm. Polarity precedes manifestation. It is the result directly of the desire of the One to perceive Himself. All desire unbalances equilibrium, and that produces the action of polarizing force named manifestation. It is often said by our philosophers, it is as much day as night, as much heat as cold, as much joy as sorrow. This must be true, so when the waves of grief surge over our head; let it be for our comfort to remember that there must be a balancing as complete in the lives. So when the lines are set over against each other in the grand total, there shall be a balancing so that out of this equilibrium will also come the equilibrium of perfect development, for which we seek during all the lives and all the rests.

NEW THOUGHT.

ABEL ANDREW, LIVERPOOL, ENGLAND.

EVERY truth is big with child! Yes, and so is every lie!

Happiness is an angel who is able to stand on the point of a fine needle.

All's well with myself! All's well with the world! All's well with all worlds!

All things are sentient. Nothing is dead; not even a door nail. God's creation is a live creation.

Spirit is self-creative; so is matter. Man made himself. The worlds (the stars) made themselves.

The music of the future is mind-music. We have not yet learned the scales of that wondrous organ—the brain.

The next world is much like this, only better. It is a new edition of the same old book, revised, enlarged and illustrated.

I live in the dungeon of this world, and as I peep through the bars I record the visions of mine heart—till the doors be opened and the bird fly away! Till the day dawn and the shadows flee away!

Shake the stranger by the hand. All ye are brethren. Then do more. Embrace him as thy long lost brother. Salute him on both cheeks with the kiss of peace. "They that be whole need not a physician." Love is the only physic.

I see the time when we shall be able to bottle sunshine, as easy as we bottle wine. On a dark night we shall say to our friends—"Now I will open a bottle of sunshine," and immediately the apartment is flooded with light—the same light as at mid-day.

The wisdom of antiquity was not the result of lectures, books, sermons or newspapers, but of contemplation. In the silence of their wonderful temples (a silence unbroken by the railway whistle or street organ) the priest sat and thought. He communed with that ancient oracle—the heart. He read the Divine characters written thereupon by the finger of God Himself, and he became wise.

The Bible is the first lesson book of the soul. As such it deserves our tender love and sincere admiration. It is our first book; but not the last. We must learn how to write new Bibles. The Spirit is not dead! We must leave the first principles of the doctrine of Christ—the beggarly elements of Christianity—and go on to perfection. As time rolls on, hearts are trumps. As time rolls on hearts are Bibles.

I spend my life pulling down the middle wall of partition, built 'twixt Man and Maker. So making both one. "For we are also His offspring." This wall was erected by the priest in the dark night of Time, in order to compass his own unholy ends. The priest shrieks blasphemy when I touch the sacred wall; but down it must come! "Not one stone shall be left upon another, that shall not be thrown down."

Woman, thou art guardian of Freedom—Liberty. Every statue of woman symbolizes the glory that shall be thine when thou shalt realize in verity thy soul nature as a Goddess of Liberty, Love, Light and Life.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is fit to be a Freeman.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

For The Universal Republic.

EGO TO FATHER.

M. G. T. STEMPEL.

EGO: "Beloved Father, my poor footsteps have erred!
The human way I have preferred!
No longer on my soul I softly feel
The loving touch that brought so much of weal;
That quickly scattered from me every woe—
And oh, my Father, I do miss it so!
No earthly thing contents me any more;
Earth-joys fatigue, earth-loves all seem so poor,
So little worth the effort we must make
To gain and keep them. Hearts so quickly break!
Father, I am so weary of my pain!
Take me to thee and love me once again!"

FATHER: "Beloved, I have never left thy side:
I am thy Bridegroom and thou art my Bride;
Thou art my child; thy Mother-Father, I.
Where'er thou art I am forever nigh,
Always to help, to strengthen and to cheer,
And always loving thee so well, my dear;
But sometimes I am silent, let thee be
As though alone, that thou with bravery
May meet thy foes and wrestle with thy strife,
And learn the many lessons of this life:
But I am always near thee, always near—
And ever loving thee so much, my dear."

FORCED OLD AGE.

DECREPIT old age is an abnormal condition in man. He forces it upon himself by thinking that he must get old, and by the life he lives.

It is perfectly plain to the least intelligent that a house built of crumbling bricks, decaying timbers and rusty iron, cannot stand many years, and must soon become a wreck. Then why suppose that a body built up of the diseased flesh of animals, a putrifying excess of

food daily partaken of, stimulated with liquors, narcotics and condiments, and infilled by an uncontrolled mind with the rotten thought-forces of hate, greed, lust, envy, jealousy, revenge, scandal-mongering, etc., can do anything but decay and die? Such a life has not fulfilled the purpose of harmonious existence. It is a living death and slow suicide.

It is very easy to answer the question: "What shall I do to be saved"—from misery, old age and death. It is simply to let nothing into your being that is detrimental to its healthy and happy growth. Read nothing that will stimulate evil desires; refuse to listen to tales of scandal or condemnation; do not eat or drink to excess; do not wear anything that will interfere with any normal action of any organ of the body; be kind and honest in your dealings with your neighbors.

The pure life alone attains oneness with the Divine, for Purity of Being is the Divine; and the Central Source within you is not subject to corruption, decay, old age and death. All these are evidences of the hatred and negation of the Good. Mankind, in its spiritual ignorance, imagines that artificial and superficial things—religious ceremonies, holy days, money, drugs, stimulants, etc.—can replace the power of Real Life, Pure Life, Good Life, while the fallacy of this ignorant belief is daily exposed in corrupt, decaying and dying humanity.

There is only one Spirit—Love, and its shadow. To live in discord is to live, not in the light, but in the shadow of the Almighty.

Every church that scares the people with the fear of punishment has an overflowing treasury. This is using the highwayman's argument: "Stand and deliver, or you will get hurt!"—LUCY A. MALLORY.

ONE LAW.

ONE LAW governs the universe in all its phases—spiritual, mental, physical. These three are One. Their separation is only an illusion of the sensual-animal man. If they were really separate there could be no co-operation between them and intelligent life would not be manifest.

The brain—the organ of thought—appears to be separate from the heart—the organ of emotion; the organ of taste appears to be separate from the organs of hearing and the visual organs; but Life—One Law—permeates and manifests through them all.

In the world of effects, illusions and delusions are common. Look at an electric arc light at night through a thin gauze curtain and you will see a square of nine lights. So, seen through the veil of matter, the One Life appears to be many; but when that veil is taken away all things are seen to be related and in perfect unity.

The recognition of the unity of all life in all the universe—mineral, vegetable, animal, man, spirit, angel—is the recognition of the Supreme Unity—God.

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The safety of the individual depends much upon the sensitiveness of his finer spiritual senses to the touch and impressions of good spirit friends. The gross thinker and animal man, by his course of living, so deadens his spiritual nature that it is not sensitive to impressions from spiritual being.

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To remove error from one's mind is infinitely superior to putting money in one's pocket.

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It is with the mind as it is with a musical instrument—one who has perfect control of the instrument can play entrancing melodies, whereas a novice only makes discord, because of lack of control.—LUCY A. MALLORY.

VACCINATION.

CALVES are killed and sold for "nice, fresh veal" in the market after they have been inoculated with the smallpox and their usefulness as "vaccine virus" providers is at an end and the veal is eaten by ignorant flesh eaters. This certainly must be a prolific source of smallpox; and vaccination itself spreads the smallpox.

Not long ago five hundred pupils of the Indian school at Chemawa, Oregon, were vaccinated. Several got the smallpox from the vaccination, and one died of the disease. Still this filthy and fatal delusion of inoculating people with smallpox poison goes on unchecked because the people will not think for themselves. It is owing to the immense profits derived from vaccine farms and vaccination that this dangerous, health-destroying superstition is maintained, and not on account of any disinterestedness in regard to the health of the people on the part of those interested in vaccination.

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Whoever eats the flesh of animals does not manifest the power of mind over matter; for it is not mind that craves flesh food, but the body. Any sensitive, thinking person knows that it is not right to raise animals to slaughter them for food, but people have eaten animal flesh so long that the body demands it, and the mind yields to this demand because it senses the uncomfortable feeling of the body when deprived of the flesh, and satisfies it by eating what it craves. If the mind were master, it would control this bodily appetite for murdered food, which is obtained through cruelty, and the demoralization of the human beings who furnish it. Let us all obey the Law of Love.

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Evil thinking brings winter with its storms and discomfort, when all that makes the heart glad is frozen and inanimate.—L. A. M.

MENTAL SCIENCE ON TRIAL.

THE arrest of Helen Wilmans, C. C. Post and Chas. F. Burgman of the Mental Science Association, Seabreeze, Fla., seems to be a most unwarrantable proceeding on the part of the postal authorities. The charge is the use of the mails for fraudulent purposes, because they advertise to heal the sick by mental processes.

Thousands upon thousands of patent medicines are being advertised through the mails as cure-alls for all the ills imaginable, and millions of people are thus induced to purchase them, and in most cases these drugs do no good, and often seriously injure those who use them. There are none who will claim that Mrs. Wilmans' mental treatments have harmed them, and it would be a very small number in proportion to those she has healed who would say that they had not been helped by her treatments.

If Helen Wilmans, C. C. Post and Chas. F. Burgman are frauds, and deserve arrest, and the exclusion of their teachings from the mails, because every patient treated has not been cured, then every "regular" physician is certainly a double-dyed fraud who takes his fee of \$2.50 for each visit, without curing his patient, and who charges from \$100 to \$500 for cutting out the appendix or the ovaries, and the patient often dies from the operation.

Helen Wilmans has emancipated tens of thousands from mental and physical slavery, while the drug doctors have enslaved hundreds of thousands to the liquor habit, the morphine habit, and other drugs, and made them wretched invalids for life.

Helen Wilman's reputation in her Mental Science work has been established for years, and she has printed her progressive weekly, "Freedom"—having a circulation of over ten thousand copies—since 1892. She has done untold good in spreading progressive ideas, and emancipating people from the fear of sin, sickness and death. The fact that in all these years she has carried on her good work without molestation should have had its weight with the postal authorities.

It is Mental Science that is being fought, but this persecution will only advertise it and extend its influence.

Each succeeding generation makes the high ideal of the generation before it real.

THE SEED AND THE FRUIT.

THE orthodox preachers say that anarchy is due to people's lack of respect for Sunday and their religion. We think that it is due to their lack of respect for all forms of life, and lack of true religion (love) in their hearts. "Young's Magazine" truly says: "Psychological research has established the infallible truth that a man who is cruel to animals is always cruel and heartless in feeling. Leon Czolgosz, the assassin of President McKinley, was denominated by a relative of his as 'a cruel boy, always harassing and torturing his father's horses.' This cruelty culminated in a cruel, cold-blooded murder. History tells us that Nero, the most wicked man the world has ever known, evolved his cruelty of heart from a gentle-hearted, loving boy to the violin-madman of burning Rome, from catching flies and killing them in thoughtless sport. The spirit of cruelty grew from flies to fowls, to horses, then to men, whom he murdered for the pleasure of seeing human suffering and the agony of the eyes in the pangs of death."

AID FOR THOSE IN NEED.

ARRANGEMENTS have been made whereby the sick and distressed, or any one needing help in harmonious unfoldment in any direction, may receive assistance to help themselves by writing to The World's Advance Thought, 193 Sixth street, Portland, Oregon, and stating their needs.

The full name must be given, and a 2-cent stamp enclosed for a reply.

No charge will be made in any case.

Those who desire this assistance are required to devote at least half an hour each day to silent soul-communion, sending loving thoughts to those sending the assistance; for in order to get the assistance, there must be mutual reception between the giver and the receiver and unless the half hour is steadfastly observed, the law will not be fulfilled and the desired result will not be accomplished.

Every new thinker should get acquainted with the "Magazine of Mysteries." It is a great power in the field of occult literature, and contains the very cream of the New Dispensation ideas. Price, \$1.00 a year; 10 cents a copy. Address: Thompson & Co., 22 North William Street, New York City.

PYTHAGORAS AND THE NEW THOUGHT.

JOHN P. COOKE.

To spiritually minded Idealists belongs the credit of introducing a theory and practice of pure and chaste dietetics. The people who regard man as a soul, first taught this wisdom. The doctrine that human beings are souls, that live on air and light; that food should be simple and nutritious; that meats should be discarded and fiery liquors abolished; that wines or grape juice should be substituted for "spirits," and pure water for wines, has in all ages been taught by the Mystics and Idealists. The ancient prophet of it was the Samian Sage, Pythagoras. The Idea was, that as the body was, for the time being, the dwelling place of the soul, its lodging and home, its prison or its palace, its organ and instrument, its box of tools, the medium of its activity, it must be kept in perfect condition for these high offices. They honored the flesh in the nobility of their care of it. They were purifiers and refiners of matter; regarding it as too exquisitely mingled and tempered a substance to be tortured and imbruted.

The materialist prescribes temperance, continence, sobriety, in order that life may be long, and comfortable, free from disease.

The New Thought prescribes them, in order that life may be intellectual, serene, pacific and beneficent.

Bronson Alcott said: "It is the doctrine of the Samian Sage that whatever food obstructs divination, is prejudicial to purity and chastity of mind and body, temperance, health, sweetness of disposition, sauvity of manners, grace of form and dignity of carriage, should be shunned.

Especially those who would apprehend the deepest wisdom, and preserve through life the relish for elegant studies and pursuits, abstain from flesh, cherishing the justice which animals claim at men's hand, nor slaughtering them for food or profit."

A purer civilization than ours can yet claim to be, is to inspire the genius of mankind with the skill to deal dutifully with soils and souls, exalt agriculture and man-culture into a religion of art; the freer interchange of commodities which the current world-wide intercourse promotes, spreads a more varied, wholesome, classic table, whereby the race

shall be refined of traits reminding too plainly of barbarism and the beast.

There is an infinite worthiness in man, which responds to the call of worth. And all our particular reforms are but the removing of some impediment.

In the New Age that is coming, neither marriage or divorce as ceremonial forms will exist, for the whole question will be adjusted by a recognition of certain underlying principles which lead to conclusions as definite as astronomy or chemistry. The basis of agreement will be found in the consideration of physiological and psychological facts at present wholly ignored. When these are understood, then, for the first time, will man come to realize what it is that God joins together, and why it cannot be put asunder.—Adiramled. [Adiramled is authority on soul mates and true marriage. Send \$1.00 to "Adiramled," Wyoming, Ohio, for a year's subscription, and it will bring you a better understanding of yourself.—Ed.]

In the "Progressive Thinker," for January 5, 1901, Ernest S. Green, the astrologer, said: "If there is any truth in horary astrology, it means that there will be a stormy administration, and that the President will not survive to see its close. Referring to the aspect in the heavens when Mr. McKinley was nominated. He also wrote the same, in substance, to the "Temple of Health," which appeared in the number of December, 1900. Immediately after the November election he wrote for his department in the "Star of the Magi," plainly stating that a President elected under such planetary conditions would certainly be assassinated, (ruler of the house of secret enemies afflicted by lord of house of death), but Dr. Wood suppressed the prediction, writing that he would not allow such a prediction "to appear in his journal."

Man's body and mind are the inner and outer of the Temple of God. Purified in diet, thought feeling and action, the Divine dwells therein and manifests its Power; impure, the undeveloped spirit (the devil) dwells therein and defiles it. So long as flesh food, liquor, and other things that defile the body, are used, the thoughts coming through this impure channel will be defiled.—L. A. M.

A PIONEER VEGETARIAN REFORMER.

REV. HENRY S. CLUBB, the pioneer Vegetarian Reformer, is now in England. A reception was given him at the Victoria Cafe, London, by the British Vegetarians. "The Vegetarian," (London, England,) pays this well deserved tribute to Mr. Clubb:

"If the cause of Vegetarianism wanted a personal testimony, it would find all it desired in the distinguished Vegetarian from America, whom we have lately had the honor of hearing. For Mr. Clubb is essentially one of the workers of the world. He is one of the few men who can point to a number of facts, which now exist, and will continue to exist, simply as the result of personal work. We will call attention to one. When he first went to Michigan, a country which now we may call 'The garden of the world'—pork, a form of food so coarse, that it seems indelicate even to mention it—was 2½ cents a pound. On the other hand, grapes—the most natural fruit, the very fruit of Paradise, which sounds sweet even on the lips—were 25 cents. After Mr. Clubb had done his work in Michigan, the demand for pure food had so stimulated the supply, and the dislike for foul food had so checked the supply that pork advanced to 20 cents a pound, and grapes decreased to 1½ cents. In other words, since Mr. Clubb began his work, one of the best and most natural foods of man has become the least expensive. The march of events, the development of common sense has been on Mr. Clubb's side.

"But Mr. Clubb has also a narrower, but not less real claim on the affection of Vegetarians. He was one of the earliest workers in the literature of the subject, and the cause owes him very much for the excellence of his first work—as long ago as 1850—on the "Vegetarian Messenger," and earlier on the "Healthian Journal." There is a fine glow of real fervor about those early articles of his, which a jubilee of years has not spoiled. Nor has the jubilee of years spoiled Mr. Clubb's fervor any more than the fervor of his words. In the early days he was an enthusiast on the aesthetics, so to speak, of Vegetarianism, and we can remember reading nothing more striking than his picture of the repulsiveness to the natural taste of eating meats. The passage is worth quoting and re quoting:

"The physical senses—sight, smell, taste, touch, hearing—may all be brought as wit-

nesses in support of this proposition. Would the unvitiated sight of man be tempted by the gory limbs and mangled remains of a slaughtered fellow-being? Would the odor of the butchers' shambles or of highly-seasoned game charm the sense of smell if that sense were unpolluted by habit? Would the flavor of flesh unseasoned or uncooked, ever excite a refined or uncorrupted taste? Would touching the limbs of the dying animal, or when 'cold in death,' communicate to the mind unaccustomed to it a desire to partake of its substance? Could the horrid groans of the heifer on receiving the fatal stroke, the melancholy whinings of the slow-bleeding calf, the lowering bleat of the suffering sheep, or the still more touching appeal of the innocent lamb, ready to lick the hand upraised to shed its blood, falling on the unaccustomed ear of man be any incentive to partake of its flesh?"

"Where is the eater of meat who wouldn't shrink from his meal after reading this?"

FLASHES FROM FRED BURRY'S JOURNAL.

THE dauntlessness of my character is a guarantee of safety. Where there is no fear there is no danger.

What is the use of quarreling over little differences of opinion? All views are right; not one is complete, however; but a more complete and rounded view will present itself as we perceive the truth in all ideas.

The vacuous dream of sensation that is called "mortal existence" can satisfy us no longer. The stifling garments of ordinary sense perception, which never give satisfaction, must now be exchanged by a process of evolution and natural growth into a consciousness that is all-inclusive, which is the consummation of sensation.

Nothing can harm me, because I am as eternal as the stars; the very heavens are part of me; the earth and all worlds are my children. This body of flesh is a medium through which I attain consciousness; at first limiting my recognition of the Life that is mine; then becoming illuminated with Infinite Light and Truth, rising to a plane of consciousness encompassing dimensions.

The tragic death of President McKinley was the occasion of bringing the people of the United States into spiritual unity as never before.

CHILDREN AND THE VEGETARIANS.

BEFORE the winter sets in there will be opened in London four new soup kitchens, established especially to benefit little children. The peculiar feature connected with this movement is that the soup and other things served will be strictly Vegetarian, as the kitchens are furnished and operated by enthusiasts in the Vegetarian Society, who hope to spread a knowledge of and belief in their principles through the poor children of the city. The kitchens already equipped are in Bethnal Green, Bermondsey, Stratford and Woolwich. Six huge boilers for soup are in each kitchen, and the meal which will be served the children consists of one pint of soup, a large slice of wholemeal bread, another of sweet-currant bread, sometimes varied with a sweet. A charge of a penny is made for the meal, although arrangements are made so that any hungry child can secure the penny with which to have his Vegetarian dinner. It is hoped that a Vegetarian diet may be introduced into the houses of the poor by this means, and as soon as the kitchens are in operation soup will be delivered to families in their homes at a nominal cost.

It is not generally known that almost the entire work of the Vegetarian Society in London is carried on by women. Miss Nicholson has under her a corps of women workers who are in correspondence with societies all over London and its crowded suburbs, who lecture on the subject of Vegetarianism, organize societies, and in every way promulgate the doctrines of their organization. Miss Nicholson says that there are more men interested in Vegetarianism than women, but that the women who are interested feel so keenly on the subject that they make excellent workers. A new departure is the combination of effort on the part of the Vegetarians of the Salvation Army. Lady Harberton is one of Miss Nicholson's hearty supporters in this work.

We realize that every morning there pass into their seats at the various schools of London an army of hungry children—children who have no food in their little insides, and who will get none before one o'clock; an army of hungry children numbering 70,000, higher than the whole population of Ipswich—I say this movement of ours to feed these children with foods straight from the Granary of God is one worthy of our greatest support; and I

appeal to every Vegetarian and every Humanitarian who reads these words to at once send some subscription or other to Miss F. I. Nicholson, L.V.A., Memorial Hall, Farrington Street, London, E. C., England, G. B.—The Vegetarian.

THE ANTI-VACCINATION NEWS.

To the Mothers of America,
Greeting:

Now that the public mind is unusually agitated on the subject of Vaccination, it is proposed, with your assistance, to publish a first-class, sixteen-page, monthly journal, to diffuse a knowledge of the heinous character of Vaccination, and to oppose by every legitimate means the practice of a wicked and cruel superstition.

The special office of this journal will be to publish and verify fatal cases, and to illustrate, as far as practicable, by special artists, cases of injury resulting from Vaccination, that its elimination from medical practice shall be hastened, and the children of the world rescued and protected from compulsory blood poisoning, and frequently untimely death.

"The Anti-Vaccination News" will be issued about the first of November, 1901. Subscription price, 50 cents per year, and those who subscribe in advance will receive extra copies for friends who may become patrons.

Appeal is hereby made, especially to the mothers of the nation, for aid in establishing the proposed journal; trusting that those who cannot contribute money may be able to induce others to do so, thereby promoting and assisting a public benefaction.

Subscriptions and contributions may be addressed to E. C. Townsend, Secretary of the American Anti-Vaccination League, 19 Broadway, New York, N. Y.

Why cannot—why do not people understand that foods make the blood, that the blood makes the body, and the body affects the mind? And who craves a grasshopper-affected mind; or a pork-inspired intellect? The hygiene of foods and drinks should be more carefully studied.—Temple of Health.

No ideal could ever materialize if it were not for the faith of those who build it up in thought and act, from hour to hour.—L. A. M.

THE ENDURANCE OF VEGETARIANS

DR. C. J. Harris, M. R. C. S., of 4, Kilburn Priory, London, will soon be eighty years of age, but he has recently performed a feat to which the "Westminster Gazette" calls attention: "Whatever construction," says Dr. Harris, 'may be put upon the facts, it is certain that I rode on a tricycle from Bath to London in a single run—over 108 miles; that I rode through a heavy storm of thunder, lightning and rain; that I did not go anywhere to get a meal or a cup of tea on my way to Bath nor on returning—though I had half a pound of strawberries, some bread and butter, and a drink of water at Marlborough; that I was not exhausted; and that on my return home I cleaned up my tricycle before going to bed; that I have not taken cold, nor have I experienced the least ill-effects from my ride. This can be testified to by Dr. Edmunds and by Dr. Haig, who both examined me on my return.'" "Mr. Harris," adds the paper, "naturally thinks there must be a cause for this, seeing he is in his 79th year. He is, we gather, a Vegetarian, and doubts 'whether any meat-eater, or beer-drinker, or user of tobacco of any age could have accomplished the journey with as little distress as I did.' Others will doubt also."

Mr. G. H. Allen, a Vegetarian, has walked from Leicester to Bedford (England) and back, the distance being a hundred miles, in the remarkable time of 22 hours and 14 minutes. This beats all records of similar performances.—The Vegetarian.

South Dakota has passed a law enjoining the teaching of kindness to animals in the public schools, and forbidding experiments upon live animals.

"Woman Revealed," by Nancy McKay Gordon. Price, \$1.00; 152 pages. A book for thinkers. Address: Nancy McKay Gordon, 6214 Madison Ave., Chicago, Ill.

"Astrologia-Sana," a large, four-page monthly paper devoted to Astrology. Price, 25 cents a year; foreign, 35 cents a year. Address Charles Henry Weber, 39 Boylston St. (Room B), Boston, Mass.

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"The Temple of the Rosy Cross, by F. B. Dowd, exponent of the Rosicrucian Fraternity. This work is the product of a mind illuminated by the Spirit, is composed of a series of revelations upon subjects of spiritual importance, and embodies many of the principles of the Brotherhood of the Rosy Cross. Price, \$2.00; 330 pages. Address: The Eulian Publishing Company, Salem, Mass.

"Initiation into God's Holy City of Light," by Virtuzia, S. H. P. of the Sacred Order of Melchisedec. A beautiful poem of lofty and exalted thought, a Divine revelation, with photo of the author. Price, 75 cents; 22 pages. Printed on deckle-edged linen paper, with title in gold. Address Temple of Truth, 506 N. Central Ave., Austin Sta., Chicago, Ill.

"Agreement," a "monthly expositor of Truth and Harmony," edited by Frank T. Allen, 23 St. Marks Place, Brooklyn, N. Y. Price, 5 cents a copy. We have received the September and October numbers of this unique publication (it is printed on Edison's mimeograph) and they both contain much excellent matter and food for thought.

Another beautiful blossom of the spiritual Springtime, "The Path-Finder," comes to our table from Roswell, Colorado. It is a monthly journal devoted to philosophy and the higher development of the human race—physical and metaphysical. Edgar Wallace Conable, editor and publisher. Price, \$1.00 a year; 10 cents a copy.

"El Iris de Paz" (The Rainbow of Peace); weekly; \$3.60 a year. Augustina Guffain, editor. Published at Mayaguez, Puerto Rico, West Indies. This is an excellent Spiritualist magazine, published in the Spanish language. Senor Guffain in doing good work in our new possessions in spreading progressive ideas.

"The Occult and Biological Journal" is one of the handsomest, typographically, that comes to our table, and it is full of practical wisdom. Those of our readers who are not acquainted with it should send 15 cents for a sample copy to the Esoteric Publishing Co., Applegate, Calif. Yearly subscription, \$1.50.

"George's Weekly." A large eight-page weekly paper; \$1.00 a year. The Road Publishing Co., Denver, Colo. This is one of the progressive and humane papers.

THE JOY THAT LEAVES ONE HEART UNBLESSED WOULD BE FOR MINE TOO SMALL."



ALONE?

ALONE! How can I be alone?
Though fellow-man doth seem more far
Removed than yonder twinkling star,
Though not in our familiar tongue,
Come words of comfort, words of cheer,
Sweet messages from those most dear,
Still, nature's vesper chimes are rung,
And songs, by unseen spirits sung,
Float round my head, that on a stone
Finds rest; I sleep, yet not alone.

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Remember Whole-World Soul Communion on the Twenty-Seventh of Each Month.

Vol. 14, no. 10, ms.

NOVEMBER, 1901.

The
World's Advance-Thought
AND THE
Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas.....	1:43 p. m.
Augusta, Maine.....	3:03 p. m.
Boston, Mass.....	3:28 p. m.
Baltimore, Md.....	3:08 p. m.
Burlington, Vt.....	3:18 p. m.
Berne, Switzerland.....	8:41 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Berlin, Prussia.....	9:09 p. m.
Buffalo, N. Y.....	2:55 p. m.
Constantinople, Turkey.....	10:11 p. m.
Cape of Good Hope, Africa.....	9:26 p. m.
Charlottown, Pr. Ed. Id.....	3:58 p. m.
Columbia, S. C.....	2:48 p. m.
Columbus, Ohio.....	2:38 p. m.
Cape Horn, S. A.....	3:43 p. m.
Caracas, Venezuela.....	3:46 p. m.
Chicago.....	2:20 p. m.
Dublin, Ireland.....	7:46 p. m.
Denver, Col.....	1:08 p. m.
Detroit, Mich.....	2:38 p. m.
Dover, Delaware.....	3:09 p. m.
Edinburgh, Scotland.....	8:01 p. m.
Frankfort, Germany.....	8:43 p. m.
Frankfort, Ky.....	2:33 p. m.
Ft. Kearney, Neb.....	1:33 p. m.
Fredrickton, New Bruns.....	3:43 p. m.
Georgetown, British Gua.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Halifax, N. S.....	3:18 p. m.
Harrisburg, Pa.....	3:03 p. m.
Honolulu, S. I.....	9:51 a. m.
Iowa City, Ia.....	2:03 p. m.
Indianapolis, Ind.....	2:28 p. m.
Jerusalem, Palestine.....	10:31 p. m.
London, Eng.....	8:11 p. m.
Lisbon, Portugal.....	7:49 p. m.
Lecompton, Kan.....	1:48 p. m.
Lima, Peru.....	3:04 p. m.
Little Rock, Ark.....	2:03 p. m.
Milwaukee.....	2:18 p. m.
Mobile, Ala.....	2:18 p. m.
Memphis, Tenn.....	2:11 p. m.
Montreal, Canada.....	m.
Nashville, Tenn.....	2:23 p. m.
New Haven, Conn.....	3:18 p. m.
New York City.....	3:15 p. m.
Newport, R. I.....	3:28 p. m.
Norfolk, Va.....	3:05 p. m.
New Orleans, La.....	2:11 p. m.
Omaha, Neb.....	1:38 p. m.
Ottawa, Canada.....	3:08 p. m.
Philadelphia, Penn.....	3:11 p. m.
Panama, New Granada.....	2:53 p. m.
Pittsburg, Penn.....	2:51 p. m.
Paris, France.....	8:19 p. m.

Rome, Italy.....	9:01 p. m.
St. Petersburg, Russia.....	10:11 p. m.
Savannah, Ga.....	2:48 p. m.
St. Louis, Mo.....	2:11 p. m.
Santa Fe, N. M.....	1:07 p. m.
St. Johns, Newfoundland.....	8:38 p. m.
San Domingo, W. I.....	3:33 p. m.
St. Paul, Minn.....	1:58 p. m.
Spanishtown, Jamaica.....	3:36 p. m.
Sioux Falls, Dakota.....	1:48 p. m.
Salt Lake City, Utah.....	12:43 p. m.
Santiago, Chili.....	3:28 p. m.
Springfield, Mass.....	3:21 p. m.
San Francisco, Cal.....	12:01 p. m.
Tallahassee, Fla.....	2:33 p. m.
Vienna, Austria.....	9:21 p. m.
Vicksburg, Miss.....	2:08 p. m.
Vera Cruz, Mexico.....	1:48 p. m.
Wilmington, N. C.....	2:59 p. m.
Washington, D. C.....	3:01 p. m.
Walla Walla, Wash.....	12:18 p. m.

HERE AND HEREAFTER.

"In the corrupted currents of this world
Offence's gilded hand may shove by justice;
And oft 'tis seen, the wicked prize itself,
Buys out the law. But 'tis not so above.
There is no shuffling; there the action lies
In its true nature; and we ourselves compelled,
Even to the teeth and forehead of our faults,
To give in evidence."

ALL WHO DESIRE TO MAKE THE WORLD BETTER AND HAPPIER

SHOULD OBTAIN

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THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

November, 1901.

PORTLAND, OREGON.

Vol. xiv, No. 10 —New Series.

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For The World's Advance-Thought.

A PRAYER FOR THE TIMES.

T. SNEDDON, ADAMSON.

Oh, Spirit of the Coming Time,
Be with us, day by day;

Guide our weak steps in every clime
To walk in Wisdom's way!

When long and labored seems the night,
And hope grows faint we pray,

Oh, Spirit of the Coming Time
Be with us, day by day!

Oh, Spirit of the Dawning Light,
Bid sin and suffering go;

Dispel dark doubt; put fear to flight;
Make health and hope to flow!

Disease and dismal death shall cease
When to thy laws we bow!

Oh, Spirit of the Dawning Light,
Be with us, day by day!

Oh, Spirit of the Golden Age
Let Love and Mercy reign!

Keep blot of blood from future page!
Free bonded beast from pain!

Stay killing custom's cruel decree
Whereby mute things are slain!

Oh, Spirit of the Golden Age
Let Love and Mercy reign!

There is no evil that can harm us until we take it to ourselves. The liquor that a man does not drink cannot intoxicate him; the poison he does not take into his system cannot harm him; the worry that he does not allow to enter his mind will not be perpetuated by him. Right use of anything creates good, and wrong use creates evil, in the being.

SPIRIT IS NOT OBJECTIVE.

It is explicitly stated in verses 45 and 46 of the 15th chapter of I Corinthians, that the spiritual man is the "Lord from Heaven:" "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is Lord from Heaven."

This statement, taken in connection with the sayings of Christ: "The Kingdom of Heaven is within you;" and, "Ye are Gods!" should be sufficient to cause people who claim to believe in the Bible to look within themselves for God and Heaven, and cease their idolatry of outside forms and ceremonies.

The spirits come from the Kingdom of Heaven in or through man or woman, and not from any outside God or Heaven. To know the spirits we must look within ourselves—subjectively. The objective form is only the spirit's manifestation, and never is nor can be the spirit itself. No one ever saw in this material world an objective spirit. We see only the material form—that which clothes the spirit. The spirit itself is the Life Principle, that is above and beyond material analysis.

*

* *

Chemistry applies to all things—physical, mental and spiritual. The wise chemist knows how to combine matter, thoughts and feelings, to produce happyfying combinations; the ignorant chemist combines these elements and creates destruction.

*

* *

No truth has ever been hurt by a sneer, but the growth of truth in the one who sneers has been stopped by his sneer, to his own detriment.—LUCY A. MALLORY.

WANTED NEW IDEAS.

THIS is what a friend writes us:

"I wish some one would write something new. It is always the same old thoughts, only clothed in different language sometimes. The truths expressed are all good, but they have been handed down from time immemorial. I read all of the so-called advanced-thought and new thought literature, and listen to all the speakers who visit this city, but I am sick of hearing the same old thoughts over and over. I have known it all for years. Why don't the spirit world give us something new?"

It looks as though our friend was not applying her time in learning the lessons of truth, presented in the Book of Life, as they come, but that she spends it turning over the pages.

The teachers must repeat the a b c over and over until the pupil has learned the alphabet, for one cannot read until he has learned the letters and how to combine them into words. When one really "knows" a truth, it must of necessity bring forth new thoughts, for every knowing of a truth is the birth of a new truth.

So many keep turning to the next lesson before they have mastered the one that interprets the next.

Many are troubled with mental dyspepsia and do not know what is the matter. They have crammed their brains with so much mental food that they cannot digest it, and become almost demented. They cannot find themselves. The body, of course, responds accordingly and becomes afflicted with ailments.

Whenever you begin to long for new truths to uplift you, you may be sure that you have not made use of those you have already heard.

*
* *

It would contribute to the health and happiness of mankind if all food were prepared by men and women having clean bodies, minds

—LUCY A. MALLORY.

ALL IS GOOD.

IN the last analysis all is good. Even that which at first appearance seems to be very evil, unfolds to usefulness and into the good. The purpose of all life, in all spheres of existence, is to harmonize and purify and put in place the raw material.

Transformation is the Universal Law—transformation of, so-called, "evil" into good, good into better, better into best.

The food we eat, the clothes we wear, the houses we live in, the things we use—in fact, all the comforts and blessings we enjoy—are due to transformation of the crude into the useful.

The transformation of the crude to use is Nature's work eternally.

*
* *

IT is only in a very restricted and local sense that mind is master of matter. It is still the slave so long as matter can crush the body, blow it to atoms, burn it up, or drown it.

Immortality means the conquest of all that is known as material elements and things—"death is the last enemy to be destroyed."

The progressed spiritual race will have mastery over the elements. None will "hurt or destroy;" "the knowledge of the Lord shall cover the earth." Man shall then fly and float in the air, walk on the water, pass through fire unscathed, and go down deep into the bowels of the earth, by the mere fiat of his Divine Will.

*
* *

It is a curious anomaly that the people who are most deeply hypnotized by the leaders in church and state and society, are afraid of hypnotism. Everyone who does not think for himself is under the hypnotic control of someone who thinks for him. And it is a more degrading slavery to give up the ownership of one's mind than of his body.

There is no Freedom until one becomes himself the Law:—LUCY A. MALLORY.

GOLDEN WEDDING.

CAPTAIN AND MRS. J. H. McMILLEN, of this city, celebrated their golden wedding on October 26th. Hundreds of their friends called to offer congratulations. They are loved and honored wherever they are known, and there are not many places in the United States where there is not some one to testify to their loving kindness; and in the spirit world their friends are legion. But the best of all is that they have continued to love and honor each other more and more as the years pass on, and if time has left any marks on them they are not visible through the love aura that envelops them.

Those who are enquiring: "What good has Spiritualism done?" can get a satisfactory answer by seeing Captain and Mrs. McMillen at their home. Their parlors are open every Friday afternoon to any who want to communicate with their friends in spirit, or who wish to know if it is possible. Mrs. McMillen has been used for a year or more as an instrument for the spirit friends to speak through, and all who go there are helped and comforted and strengthened. There is no place in the city where more good is accomplished.

We know that their legion of friends, incarnate and discarnate, join with us in wishing them health and happiness, and when they celebrate their diamond wedding we will all be there.

It is in the balancing of the internal and the external, the real and the ideal, the practical and the theoretical—the material and the spiritual—that the true issue of life is to be attained. There must be both internal and external. Theory needs practice to perfect it. Spirit finds scope for its activity in matter. To find our true relation with the ever-changing and inharmonious and conflicting movements in the web of life is our individualization.—L. A. M.

You put all the habitual thoughts that you cultivate into all your daily labors, and these thoughts constitute the strength or weakness of all you do. Your love or your hate permeates the world through everything that emanates from your being. The contemplation of all that you have done in thought, feeling, action and motive constitutes all there is of you.—L. A. M.

SUGGESTIVE THOUGHTS.

W. E. W.

SIMPLY saying all is good does not make it so.

Always do the best you can, and you will be happy.

Be of good cheer; all things work around to good, finally.

Hatred is the term used to express or explain the kind of love.

Always work for the good, and you will have nothing to fear from the evil.

Perfection is never reached for all time to come; but every time has its perfection.

Let all you do be in a degree of Love, and you will surely come out at the right place.

Let nothing worry you, and you will have what is rightfully yours—peace and prosperity.

If all would take care of the now, there would not be so much dissatisfaction in the world.

Everything has a time for its fullest development on a certain plane, and then it seems to retrograde—but it is only in seeming; it is only starting on another spiral of eternal progression.

Who wrote: "'Tis said the pitying angels smile at that which makes us weep." A thought just the reverse of this comes to me the while my wearied eyes rest upon the shams of life. Surely the pitying angels weep at that which makes us smile.

There is only One Life in all the universe—the universe is Life; but there are endless expressions of that One Life, just as the life of man expresses itself in a variety of ways. Any hurt done to any form of life is done to curself—the one life that comprises all.

Port Townsend, Wash., Nov 15.—An unusual sight was witnessed here tonight at 8 o'clock in the way of a rainbow. The night was unusually dark, and a rainbow with all the colors visible, though dim, made its appearance in the north. The bow was complete, the circle apparently extending from a point on the Straits of Fuca to a point in Puget Sound. Simultaneously with the appearance of the rainbow, a strong gale, which had been blowing all the afternoon, ceased, as if by magic.—Press Dispatch.

ORIGINAL THOUGHTS.

ABEL ANDREW, LIVERPOOL, ENGLAND.

A MAN has many loves, but only one mate. The mind of man is not to be measured with a three-foot rule.

Newly discovered Truth always at first looks like error. The mind of man is flanged like the wheel of a tram car. It is hard to get on the line and, once on, hard to get off. New Truth is a rough road, which must be trodden by many feet, ere it be smooth and pleasant. The Britisher shies at New Truth like a horse at a bicycle, but when he once becomes convinced, he airs it on every possible occasion.

I go to prepare a place for you. A death in this world and a birth in the next are always simultaneous events. This is a secret law of nature. This is how kind Mother Nature prepares "a place" for her children.

Sin is a hydra-headed monster. These triplets of the night are named Imperfection, Ignorance and Disease.

We must learn to boil our knowledge down. Philosophy consists of one word, viz.: Man. Religion of one word, viz.: Love. Put the two words together, my brother, and Love Man, "Beloved, let us love one another." The end of the law is Love."

There is many a single person truly married, and many a married person truly single. There is no marriage but the marriage of the heart.

Man is a divine plant—a walking tree. Look at a diagram of the nerves and muscles of the body and you will see the Tree! The fittest only survive. "Every plant which my heavenly father hath not planted shall be rooted up."

The thinker and the athlete walk different roads. "How can two walk together except they be agreed?"

Thought made the worlds.

I am the policeman—the censor of the age. I run in Cant! I give Cruelty in charge! I lock up Lies!

In the "present distress" a large house is a wicked house, rich food, wicked food, and fine clothes, wicked clothes. When Jesus—the Pattern Man—was on earth, the fox had a better home than He.

Man, as he is now, is half-wit, half-wise, half-knave, half-fool.

"No man is altogether evil." Yes, and no man is altogether good!

We go to church and sing "Behold, behold the Lamb!" and then go home and eat the lamb with mint sauce.

Most of this world's applause is given to critics, or to those bagmen of literature called "collectors," instead of to producers.

Know my brother, where'er thy errant feet shall roam; Heaven is where love is, Hell is where hate is.

Dost thou love Truth, my brother? Then sell all that thou hast and "buy the field." Art thou short of the purchase money? Then throw thy soul into the scales as a mere make-weight, in order that thou mayest obtain the Pearl of Truth—that "pearl of great price."

I know no creed but Man. Man is a great fact. Man is all there is. All things are man in various stages of perfection. There is nothing higher than man. The wise make man the study of life.

The mind of man is like a burning glass, such as boys use at school. It has to be held on one subject for an indefinite length of time—some times for years. At length Truth flames forth and burns up error.

There is no wealth but Wisdom, therefore "get Wisdom" and with all thy getting get Common Sense—the best of all sense.

Thought is a sort of mental arithmetic. Whilst the mind retains her strength, an author's last book or last article is always the most important. Here is the total of the brain. The mind travels like a railway train till at length she arrives at the terminus.

The one-story man only sees the human. The two-story man discerns the Divine.

The world is holier than it was, but we need not be surprised. It is as natural for the world to get holy as for the apple to get ripe.

THE GAME IS ABOUT TO CLOSE.

THE publisher of "Life" says: "Humanity is indulging in a great game of chance. The game is about to close. Will the beaten side settle the matter by knifing the winners? Are not both sides equally cognizant that wrong has been mutually practiced, and are not each desirous that a compromise be made? What then is the deduction of the unselfish reformer, but to labor for harmony in every way. Don't fear that we shall relapse into slumber and accept the colossal wrongs for aye. Not so. That is nature's part and she never leaves her work half done. Man's supreme work is to promote peace. The voice of God talking in silence to the soul will do the rest. Growth and progress are inevitable. Man in his short-sightedness has retarded it greatly at times for himself, but it goes on.

"The faithful, obedient, careful, considerate, consistent and conservative individual always succeeds best when we measure his success by his peace of mind, his health and standing among his fellows as well as his competency. To be this he need not be a slave nor menial to anyone in the world."

The publisher of "Life" was obliged to discontinue his magazine for a few months on account of extra work in his job office, but it has made its reappearance—to stay. Twenty-five cents will bring "Life" to your home for a year; twenty-five cents could not be better invested. Address R. A. Harris, publisher "Life," Salem, Oregon.

SPIRIT COMMUNION.

J. H. LUCAS.

That man in the mortal state can hold converse with those who have laid aside the temporary habiliments of material existence and "put on immortality" has been abundantly proved by innumerable manifestations in the presence of multitudes of intelligent witnesses. These manifestations have been more or less frequent and convincing, even in remote ages of the world. But to show that man does survive the ordeal of death, we are not compelled to rely on ancient historical narratives, nor upon the testimony of those who have lived in any by-gone age, for thousands now living on earth have the evidence, and can testify to the fact that our loved ones who have departed from the earth life, still live and can and do return under certain conditions and make themselves known.

When we think for a moment it does not appear strange that men should seek such proof, or rather such unmistakable knowledge of the great hereafter, that all doubt may be forever banished. This is very important, indeed, because the life about which we are inquiring is desirable and excellent beyond all computation—especially in the estimation of those who have anything like clear discoveries of its supreme value. So the pertinent inquiry "Is life continuous and eternal?" becomes one of absorbing interest. To feel the pulsations of a normal life and permanent satisfaction, to be in the enjoyment of well-developed mental powers, to have a mind well stored with varied knowledge; in short to be filled with the ineffable exuberance of abundance of life, and every faculty of the mind alert and conscious of a divine fullness of pleasurable sensations, ever rising higher in spiritual enjoyment, is happiness indeed. And the unfolded soul having reached this lofty eminence of understanding and attainment can stand erect with the endowment of power, with the calm view of endless life stretching away before him in eternal perspective.

In view, therefore, of this great truth, that ever expanding, earnest, intelligent life is a boon of inexpressible value, it is a matter of very great importance that we obtain the most conclusive evidence that death, so-called, has no power to destroy life. And that evidence we know is available; because a channel of communication is open between this world and the world beyond; this has been proved thousands of times and doubtless is a daily demonstrated fact in numerous places in the world.

However strongly traditional teaching may enforce the doctrine of the continuity of individualized human life, it does not satisfy the intense longing of the soul for more conclusive testimony. Inference and reason distorted by superstition have been insufficient to enable mankind to successfully grapple with the problem of immortality. Reason weakened by fear and clouded by the false premises of priestcraft could not rise up and be-

hold the eternal inheritance of the soul and thereby obtain a positive knowledge and demonstration and build thereon a joyful and an abiding hope.

And yet perhaps some have lived in every age who have achieved such a mastery over environment, whose intuition has been sufficiently developed, and upon whose souls the light of inspiration has been poured with such rich effulgence that they have had true foregleams of the life hereafter. Many of these were not favored with what the church calls "external revelation," yet in some way they arrived at the cheering conclusion that physical death does not end all; but that the conscious life of the soul continues on and on forevermore.

But it is the mission of Spiritualism to bring to the world the fullness and brightness of a thorough and complete demonstration of the conscious immortality of the individual, human soul. And the proofs have been given under such a variety of circumstances, in so many ways, and in the presence of so many thousands of witnesses in the aggregate, that the preponderance of evidence in support of spirit communication is most conclusively established. The demonstration of the truth of Spiritualism is more complete than that of any other religion in the world.

How full of consolation this subject should be to all, that the fact of life after death has been established; and especially should it bring consolation to the unfortunate of earth, who have met disappointment and sorrow at almost every turn. Again and again taking courage and struggling on against wind and tide only to be cast down by adverse material conditions. The stimulus of imperishable hope coming to the rescue, they rise with renewed strength and push on, and yet with multitudes the struggle continues to the end of mortal life. But let all be assured that "Earth has no sorrows that heaven cannot cure."

But it may be asked what benefits result to the world through spirit return and spirit communication? In replying to these questions we will refer briefly to two facts present in the experience of all those who sincerely and intelligently have received these truths; namely: First, they destroy the fear of death; because it is discovered that life is continuous; that the real life is not injured in the least by death, but it is more alert, having greater activity than ever, being freed from the trammels of a material body.

Secondly, spirits returning teach us that life after death is natural, in a real world, objective to the perceptions of the spirit, and that we rejoin our loved ones free from the ills and burdens of earth—or, at least, in course of deliverance from them. Progression being a universal law, man goes forward in the spirit spheres in eternal improvement, in knowledge, wisdom and power.

That which is underfoot is most susceptible of being soiled.—L. A. M.

ETHICS.

WALLACE YATES.

THE difficulty with ethics heretofore has been the shifting and uncertain standard which it has set up upon which to base a code of morals. Considered as a science of human duty, or the body of rules drawn therefrom, ethics hitherto has had but a sandy foundation; being built mainly upon the supposed inferiority of man to some mythical supreme being, in whose hands man was but a puppet. Thus we have the Mosaic, Buddhist, Brahmanistic, Jesuit, Mohammedan and endless other codes accepted by those born in their respective faiths, and differing widely in standard, but having one idea in common, viz.: passive obedience to the decrees of the prevailing cult.

And yet, innumerable as have been the standards of ethics, they were not sufficiently numerous, for, men being individuals each with his own place to fill in nature, the only conclusion can be that each must have his own system of ethics in order to have free development. For any imposition of rules of duty, whether by gods, angels or other men, must be arbitrary and an interference with free will. Up to the time of the advent of "Mental Science," the only body of people advocating an absolutely individual standard of life have been the "philosophical anarchists," who are totally opposed to violence or compulsion in any form in the dealings of man with man. It is unnecessary to go into details of the extent to which they push their radical views, save to say that they are opposed to property rights, marriage by enactment, etc. But it must be observed that they are at least more logical, and adhere more closely to the idea of individualism than those state socialists who would make of society a mere governmental machine, with men's actions under the direction and control of the officials of bureaus.

From a Mental Science standpoint one may say that any system of ethics as applied to masses of men is as much of an absurdity as to attempt to make one coat fit every man's back, and the nearer we come to abolishing set rules of duty the more scientific we are.

WHO ARE THE SELFISH?

SELFISHNESS is such a universally despised evil that none wish to credit themselves with it; Yet many unconsciously possess it, though not unmindful of the same in others. Everyone has some virtue, some love-phase that glorifies him in his own estimation, but is unwilling to credit others with like goodness. This is selfishness per se—lack of charity. All desire to be charitable, but not in that which offends them. A sore is always sensitive to the touch. A psychic sore is likewise sensitive to disturbance. It is a reminder of that which we have within; perhaps dormant, or perhaps which we are intuitively combatting.

An uncongenial vibration stirs it up, and we feel offended. But it furnishes a clue to introspection.

Among the class who are unconsciously selfish are those who scold, who are disorderly, indolent, forgetful of promise, inconsiderate of the feelings and comforts of others; for scolding is an angry emotion—the animal growling—and always offensive to the refined ear, painful to the cultured sense, and obnoxious to those peacefully inclined.

To be disorderly or indolent is selfish in that it imposes unnecessary duties on others. To be forgetful of promise is an evil no one wishes reciprocated. Lack of consideration for others is not doing as we wish to be done by.

Prejudice is another evil many unconsciously possess. Love is positive, prejudice negative vibration—selfishness in being antipodal to love or charity. So-called pride is often nothing more nor less than cultivated prejudice—a form of stubbornness that insists upon personal right, even of wrong in the premise. Such pride is arrogance pure and simple—injustice under cover of a false sense of dignity. True dignity is love—nobility of soul—self-denial—a respector of person—reverence.

True pride is the power within that makes for manhood; a consciousness of soul-strength, that is jealously guarded by truthfulness, honesty and self-respect. Perverted by selfishness it becomes false pride or animal pride—that which gloats in its triumphs—mere pretention—also unconsciously or innocently possessed by many. But it is selfishness in all that this implies, because it is a bane to the humble, the meek, the unpretentious, the kind-hearted, the charitable, the considerate, the sympathetic and the refined or spiritual-minded generally.

Hatred is selfishness gone to seed—love reversed for an extremely negative effect, and antithetical to all that is good and pure. Love is its opponent—the impulse that stands for charity, benevolence, humanity, truth, purity and conscientiousness generally—the Golden Rule applied.—Arthur F. Milton.

Rev. E. M. Wheelock—whose name is familiar to all the readers of The World's Advance Thought—has put off his mortal garment of flesh and clothed himself with immortality. He was one of the Great Souls; highly sensitive, and earnest and eager to bring to manifestation the Brotherhood of Man.

"Never will I seek or receive private, individual salvation, but forever and everywhere will I strive for the universal redemption of all creatures (this means animals as well as human beings) throughout all worlds"—Buddhist Catechism.

If we desire the Kingdom of Heaven, let us live accordingly and become its angels.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is fit to be a Freeman.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

LOVE'S SYMBOL.

WHAT though the walls on which it climbs.
Have lost the grace of former times,
Will then the ivy lose its hold,
Forgetting sunny days of old?

Nay, rather will it closer cling,
With loving clasp remembering
That it had scarcely lived at all
Without the kindly, shelt'ring wall.

What though the tree where it may cling
Shall hardly know another spring;
What though its boughs be dead and bare,
The twining ivy climeth there.

And clasps it with a firmer hold,
With a stronger love than that of old,
And lends it grace it never had
When time was young and life was glad.

Selected.

TO DEVELOP SPIRITUAL SENSES.

DEAR MRS. MALLORY:—Will you kindly tell me what I can do to develop my spiritual senses? Do you know any developing medium who could develop me?

I have so many cares and worries that I feel that I must get advice from the spirit world; but I have been to so many and I get no satisfaction. I want to see and hear for myself.

Please advise me.

We take the liberty of publishing the above letter, withholding the name of the writer, as nearly every mail brings letters making the same inquiry, and we have not the time to answer each one separately.

The only way we know to develop the spiritual senses usefully and satisfactorily is by maintaining a thoroughly clean mind and body. Harbor no impure, unkind, antagonistic or inharmonious thought from any source;

eat no more than the system requires for its sustenance; use no intoxicating drink, tobacco or animal flesh—in this way keep your body clean and healthy. Do as you would be done by; and ask for the best.

We do not know of any one who could develop you. There may be many who could suggest something that would be of help to you to develop or unfold yourself, but you must do the developing.

So many are seeking to "develop mediumship," or to come into communication with the spirit world, encumbered with all the anxieties, cares and impurities of the animal man, the result is that they get bewildered and led astray; everything goes wrong, and they are despondent. This is what will certainly follow "development," sought before the being is in a condition to receive the pure and good. But we can positively assure all who will really live as we have suggested, that their spiritual senses will unfold. They will be able to communicate with the discarnate spirits as easily as with the carnate. They can enter the "Silence" where that is which they are seeking. They will not need to be advised by others, for they will find the source of Wisdom and Truth—within.

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Exclusiveness is death. Shut up your house from all the outside pure air that comes from the universal, and you would not live long. To shut yourself away from the spiritual influences of your inmost being is still more harmful.

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The spirit is built up of the warp and woof of our thoughts and acts. We are continually sending back and forth the shuttle of the

—LUCY A. MALLORY.

WHAT IS IT?

MRS. PIPER has severed her connection with the Psychical Research Society. She states as her reason for doing so that she considers it a waste of time. She does not think that discarnate entities have anything to do with her trance condition; but thinks that it may be her subconscious self. If it is her subconscious mind, it seems to us that the best possible use Mrs. Piper can make of her time would be to devote it to reforming her sub-consciousness, that for fifteen years has represented itself to be the departed friends of those who have been present at her seances. It is a dangerous self to have around, for it seems intent on deceiving people. This self, "telepathy," or whatever name is given it, always represented itself as being some one who had put aside the physical body and was now living in a spirit world. Mrs. Piper in her normal mind would not falsify.

Telepathy (transference of thought from mind to mind) is a spiritual process, and is the method whereby spirits, both incarnate and discarnate, communicate with each other. The law that enables one incarnate spirit to read the thought of another incarnate spirit, is also the law that operates to transfer thoughts from the discarnate to the incarnate spirit.

Mrs. Piper admits that she knew nothing during her trances, and yet those who spoke through her vocal organs spoke intelligently, and, at times, in languages that she, in her normal state, was not conversant with. In her statement in the New York "Sunday Herald," she says that she saw the name of Dr. Phinuit, her control, on the wall of her room, which was suddenly flooded with a brilliant light, although it was night. This cannot be explained by telepathy.

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The thirst for beauty can only be satisfied when we cultivate beautiful thoughts.

CRUELTY BEGETS DISEASE

FROM all quarters thousands who have suffered from inoculation with vaccine virus, anti-toxin, etc., are writing to the newspapers and are showing how widespread has been the mischief done to the public health from the practice of this dangerous superstition. The sufferings of human beings from the blood poisoning by vaccine virus, etc., is nothing in comparison to the horrible sufferings that have been inflicted upon animals to procure the virus and anti-toxin. The agonies that countless animals have undergone (calves tied down for weeks together while they furnish the smallpox sores for vaccine matter; horses infected with diphtheria, and bled at intervals for weeks, to provide the material for anti-toxin, etc.) can only be likened to the torments inflicted by the demons of the orthodox Hell.

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The best evidence that we have that man is descended from the monkey is his inherent trait to imitate—what one does, all do.

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* *

President McKinley had the very best physicians of the time, and the sequel proved that they were as ignorant of his case as the most ignorant man who had never vivisected an animal. Mental Healers could certainly have done no worse with their treatments, and they often cure patients who are given up to die by the "regular" doctors.

* *

If the mediumship of today is only "telepathy" then that of ancient times was also "telepathy." When Paul heard the Christ clairaudiently, and saw him clairvoyantly, it was "telepathy;" the visions of Elija were "telepathy;" the conversation Jesus held with Moses and Elija on the Mount was "telepathy;" the communion between incarnate and discarnate spirits all through the Bible was "telepathy." —LUCY A. MALLORY.

THE FAITH THAT IS WITHIN YOU.

CHARLES E. SAWYER.

SOME persons profess themselves to be so grossly constituted that they must have positive proofs for every assertion. If such persons are sincere, my present words will not interest them, and I therefore direct my attention to those more sensitive entities who are sufficiently in attune with the Infinite to take something upon trust. Mathematics is the only science capable of demonstration, since to demonstrate anything is to give proofs of truths unvarying and unalterable. From a careful study of psychic phenomena I have found sufficient to justify within me my faith therein.

Now let us understand what faith is. Webster says it is "belief; the assent of the mind to the truth of what is declared by another, resting solely and implicitly upon his truth and veracity; reliance on testimony."

It seems to me the simplest, clearest and best definition of faith is that given by Paul in his epistle to the Hebrews: "Now faith is the substance of things hoped for, the evidence of things not seen." One cannot but be impressed in all of Paul's writings with his lofty tribute to faith. The sweetest, dearest heritage that is mine, is the groundwork of my own simple faith, learned at the knee of my mother. It was the solid foundation upon which she based a long and good life. To me it is priceless, and all that the world's school of doubting philosophy can hurl against it shakes not the Gibraltar on which I stand.

Of faith the poet Quarles once said: "True faith and reason are the soul's two eyes; faith evermore looks upward and describes objects remote; but reason can discover things only near—sees nothing that's above her."

Sir W. Davenant expressed this beautiful sentiment:

"Faith lights us through the dark to Deity."

Grandly, indeed, did Young declare:

"Faith builds a bridge across the gulf of death,

To break the shock blind Nature cannot shun.
And lands thought smoothly on the farther shore."

The author of "When Knighthood Was in Flower," gives the orthodox idea of faith a somewhat staggering blow, it seems to me, in this sentiment:

"The priests say so much, but tell us so little. They talk about St. Peter and St. Paul, and a host of other saints and holy fathers and whatnots, but fail to tell us what we need every moment of our lives; that is, how to know the right when we see it, and how to do it; and how to know the wrong and how to avoid it. They ask us to believe so much, and insist that faith is the sum of virtue, and the lack of it the sum of sin; that to faith all things are added; but we might believe every syllable of their whole disturb-

ing creed, and then spoil it through blind ignorance of what is right and what is wrong."

We are all of us too apt to consider it the work of superior intellectuality to loudly vaunt disbelief, to deride faith; in short, while willing to render to Caesar those things which are Caesar's, to refuse to give to God those things which are God's. Since God permeates each one of us—since we are each sparks from the Divine, to decry faith is to wrong our better selves.

Let him who will rail on against faith. It rises superior to all attacks. It now exists, it always has existed, it will always exist, despite every attack. Oh, that we all might cultivate that quality of faith evinced by the peasants of Tuscany. For centuries every one of these sun-kissed children of Italy have nightly sought their rest serenely relying upon a simple prayer. No one is too old, none are too young to say and believe the words. In translating the prayer from the rippling, liquid music of the Italian it loses some of its beauty. Yet, even in our more rugged tongue, it is still grand:

"At night I lay me down and close my eyes,
I know not what my waking up may be;
But if my soul before my body rise,

Lord Jesus be thou near to comfort me."

From the moment the sun rises at dawn, to gild the arch of blue with golden splendor; from the moment he ascends to his throne at meridian; through the afternoon hours when he glides down his glittering path to pass behind the great waters; through the nightly reign of the gentle moon, till morning comes again, I know God reigns! My faith that He protects and directs me is firm and unshaken. I feel about me those sweet influences that guide me on my daily way, dispatched by that Great Loving, Central Soul. My life has not been all serene. If Karmic doctrine is all truth, each must, in some way, make his own atonement for his misdeeds. I do believe that every trial I have had has been for my good. As I look back through fast receding years I am sure of it. I accept, philosophically, all that has been mine of sorrow and of grief. I shall strive to patiently bear all, for if I have my days of cloud, will not there also come my days of sunshine? I do believe "whatever is, is right." I do believe that every wrong, every injustice will be righted. I loyally voice my allegiance to that Supreme Creator who "doeth all things well." I rejoice in the truth of immortality. From faith with me it long since passed to knowledge and belief. I am honest in my statement when I say that I often feel even though I do not always discern the kindly influences that throng my aura. I believe they rejoice when I am glad; that they grieve when I am in sorrow.

Each one must work out these great truths for himself. The infidel, the atheist, the agnostic, the materialist have always woven their sophistries, have always tried to tear away the sweet faith that grants us a soul. The lips of their idol, Reason, are mute before the onward march of Truth. Let them deny

God; let them deny immortality. Let them assail and ridicule the belief in spirit presence. These still exist and will exist, not because of the puny attacks made upon them, but in spite of them! What matters all this opposition? Every day some falsehood is killed; every day some truth established. When I partly comprehend, even, that Loving Intelligence that daily guides me, I feel quite satisfied to cleave unto the Truth. In it I find the fullest justification for the Faith that is within me.

To him who has true faith, how welcome seemeth death! Yet death is not, but only dissolution. It is the laying down of fretting, fetters and the budding of the soul! Old Socrates said of death: "Above all, I shall be able to continue my search into true and false knowledge; as in this world, so also in that."

Robert Ingersoll, in the body, did not deny immortality. He honestly said he did not know of it. Since passing over, he is reported to have as honestly admitted that immortality is a grand truth. Hear his words at his brother's funeral: "From the voiceless lips of the unreplying dead there comes no word; but in the night of death hope sees a star and listening love can hear the rustle of a wing." This was not Faith, but very near it.

Death need have no sting; the grave need have no victory. I thank God for the faith within me. When the summons comes, may you each and all,

"Sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

Beyond the simple faith in God's mercy and kindness—in the spirit messengers who bring us glad tidings—beyond this faith, I say, all wisdom cannot reach!

MENTAL HEALING.

F. P. WAGNER.

DEAR MRS. MALLORY:—I would like to give you a few thoughts on the present conflict between the Government and the Mental Healers.

First, it is well to say, as did Emerson, that "it is as impossible for one to be deceived by anyone except himself, as it is for a thing to be and not to be at the same time."

The statement has been made many times by the Mental Healers, who charge for their services, that, if they offer to heal free of charge, they will be beset with letters from persons who want something for nothing. But they are mistaken. You know, Mrs. Mallory, from your experience in announcing through "The World's Advance Thought" that the sick would be treated free of charge, those desiring mental treatments have been very kind and considerate. The healers have not received any monetary consideration for their work, not even postage on the hun-

dreds of letters forwarded, but they feel that they have been amply repaid in the recovery of their patients, and the aid the patients then extend to others.

One of the conditions required is that those receiving treatment shall spend half an hour or more daily in returning good will to the one sending them healing vibrations, and this is the key-note of healing.

There are several societies in the United States who do Mental Healing free of charge, receiving only reciprocal good thoughts from those receiving the healing vibrations. I know that nearly all of those who have been healed thus are now, in turn, helping others who are in need. This work is going on in a quiet way—no fuss or contention over the matter, and many Healers are doing splendid work.

The commercial healing, for monetary considerations, is what is stirring up the enemy. Did not the Scribes say, this man Jesus must be stopped or we will be out of a job? The conflict between the doctors and patent medicine men has been suspended, and they have joined hands in trying to suppress the deadly foes to their work—the Mental Healers. Mental Science is in no danger; it will triumph.

It is strange that so much conflict is indulged in between those who call themselves "New Thought teachers." How can they expect to succeed in their work with divided forces? The many free healing societies have never clashed, but pass along harmoniously. They do not attempt to attract notoriety. They have circulars and leaflets to use when necessary. If the sick accept the offer they write to the society for help, and some Healer is assigned to them. The outside world knows nothing of the matter, nor is it desirable that it should. I may some time give the names and locations of many of these free healing societies and tell of their successful work through your magazine.

Ogdensburg, Sept. 2.—Harriet Marjorie McGibbs, only daughter of James A. and Harriet McGibbs, of Washington street, passed away Thursday evening after an illness of about six months, aged 10 years. Little Marjorie was vaccinated at the time the order was issued by the board of education compelling all children in the city school to be vaccinated. It worked very hard, and the child soon began to fail, and has been confined to her bed most of the time. Death is attributed to the effects of vaccination.—Watertown, N. Y., "Daily Standard."

The New York "Herald" says that the physicians of London have already made three millions of dollars vaccinating the people of that city, and they expected to make altogether seven millions and a half from the prevailing smallpox scare.

Your thoughts are your spiritual capital.

FROM COLONIA COSME, PARAGUAY. S. A.

DEAR MRS. MALLORY:—After reading several copies of "The World's Advance-Thought," we (my husband and I) wish to express our appreciation of the valuable matter contained in its pages. We read it again and again, continuing to find fresh truths, and a clearer understanding of the great Spirit power.

We can all come under the Divine Law by cultivating a desire for something higher and holier; by searching our own hearts and responding to our finer feelings we find a new beauty in our everyday life, a sense of higher intelligence regarding the laws of health and happiness.

The same Law which bids the smallest flower seek the light, also bids us hope to attain a purer state. Each of us have an ideal (according to our own standard of knowledge) though it may be buried in a tangled mesh of superstitions, doubts and perverted tastes, yet, if cared for, and tended with patience and perseverance, will surely yield us a harvest of Goodness, Love, Peace, Freedom, Health and Gladness.

The simplicity and refinement of your magazine cannot fail to impress its many readers of the earnestness and desire of the editor to better our social and moral conditions. May the purity of thought and kindness of spirit, imparted to us through the medium of this wholesome and broad-minded little magazine have the desired effect of enlightening and strengthening us to look ever onward and upward till we feel and know that we are in touch with the great Universal Republic of Love.

AGNES ADAMSON.

"SPORT IS HORRIBLE!"

"SPORT is horrible! I say it advisedly. I speak with the matured experience of one who has seen and taken part in sport of many and varied kinds in many and varied parts of the world. I can handle gun and rifle as well and efficiently as most 'sporting folk,' and few women, and not many men, have indulged in a tithe of the shooting and hunting in which I have been engaged, both at home and during travels and expeditions in far-away lands. It is not, therefore, as a novice that I take my pen to record why I, whom some have called a 'female Nimrod,' have come to regard with absolute loathing and detestation any sort or kind or form of sport which in any way is produced by the suffering of animals.

"Many a keen sportsman, searching his heart, will acknowledge that at times a feeling of self-reproach has shot through him as he has stood by the dying victim of his skill. I know that it has confronted me many and many a time. I have bent over my fallen game, the result of alas! too good a shot. I have seen the beautiful eye of the deer glaze and grow dim as the bright life my shot had arrested in its happy course sped onward into the unknown; I have ended with the sharp

yet merciful knife the dying sufferings of poor beasts who have never harmed me, yet whom I laid low under the veil of sport.

"I have seen the terror-stricken orb of the red deer, dark, full of tears, glaring at me with mute reproach, as it sobbed its life away, and that same look I have seen in the glorious-orbed guanaco of Patagonia, the timid gazelle, the graceful and beautiful koodoo, springbok, etc., of South Africa, seemingly, as it were, reproaching me for thus lightly taking the life I could never bring back. So, too, I have witnessed the angry defiant glare of the wild beast's fading sight, as death, fast coming, deprived him of the power to wreak his vengeance on the human aggressor before him. And I say this: The memory of these scenes brings no pleasure to my mind. On the contrary it haunts me with a huge reproach, and I wish I had never done these deeds of skill and cruelty."—Lady Florence Dixey, in Westminster Gazette.

IT DOES NOT SEEM POSSIBLE.

By this time the stag was completely done and was seen lying under a hedge. Mr. W. L. Ashton made an ineffectual attempt to get hold of his haunch as he jumped. The stag, however, made off over the hills, crossing under Westaway, the residence of Mr. C. H. Bassett, and he was run down and killed in the little pool. Mr. Ashton bled the stag, and brought home his head. Among those in at the finish was Mr. Bassett, who was very well pleased at the death taking place at Westaway. The hounds did their work well, and the run, lasting about four hours, was a very excitable and enjoyable one.—Devon and Exeter Gazette.

It seems incredible that anyone could be so cruel as to take part in such a horrible murder as the above. We can imagine those who think that they have a right to murder animals for the purpose of eating the flesh, but to chase the innocent victim with hounds for hours, and finally, when the deer can go no longer, murder it, and call it very enjoyable, does not seem possible. Presidents, kings and innocent people generally, will always be in danger of the assassin while the "best people" find sport in this way.

Prof. Edward E. Gore, editor and publisher of the "Occult Truth Seeker," Lawrence, Kansas, will undertake to heal one case of sickness in each neighborhood, no matter what, or how serious, the disease, and will treat the patient, by distant healing, until restored to perfect health, free of all charge. Address as above, enclosing stamp.

"The Breath of Life" Publishing Co., formerly of Clifford, Mich., has removed to 91 West Main St., Battle Creek, Mich. Samuel C. Greathead is editor and publisher.

WHY DO WE GROW OLD?

W. P. PHELON, M. D.

IF life is in the unseen and the spiritual, then perpetual youth must lie there also; because youth is simply life at its highest and best in manifestation, in proportion to the fulness of the comprehension of spiritual things. Can it be true that man need not grow old while in the earth-life? Suppose there are two lads starting out in life; one recognizes only fealty to the physical and sensual; the other lifts his thought beyond the vale. As they develop and grow into maturity they continue the cycle of causation which came to them in their younger years. The physical, like a camera, reflects from itself whatever conditions they place themselves in, relative to their everyday lives.

The most stupid of us would not fail to perceive the one who looked only to physical weakness would reflect as he gathered. The hunger satisfied, only to be hungry again; the thirst quaffing the liquid that does not slack the appetite; the scenes of physical pleasure that die in their completion, hardly leaving a memory behind them. The continued reiteration of the lesson of the physical teaches the weakness of the universe. At forty, to all appearances, the body has become as one four-score and ten, aged and decrepid—why? Because he has drawn age and decrepitude with every breath. There has not been perhaps one idea of the power which holds strength and the forces of the universe in its head. Not a single thought of the higher intelligence from which proceeds light and life; but constantly has there been a dwelling in the caves of gloom and discordant vibration, the resultant of the inharmonious operation in manifestation of all physical conditions.

On the other hand the one has meditated on the One who has all knowledge, wisdom and power, gathers from moment to moment an inflow of strength, by which the boundless Temple of the Whole is sustained and held up. Is it, then, any wonder that when he approaches middle age there is no bowing of the body, no ageing of his features? But as he passes decrepitude flees from him, and he constantly renews his youth. Instead of becoming older he becomes younger, and as his face is always set towards the source of light, the Light that is not on the land nor sea illumines his features, shines from his eyes, echoes from his speech, and becomes the aura surrounding him, making all those with whom he comes in contact better.

It is a fact, they who live in the spirit have no need to grow old in the physical, but when the time shall come for them to lay aside the physical instrument, it is in their power to put from them a body as strong, as vigorous, and as ready for the world's work as it was at the highest point of maturity. They who live in the spirit have no cause nor reason to grow old. In propor-

tion, then, as they follow out this principle, they can receive that which will be of the utmost benefit to their lives. While this is true in the whole, it is also true, as you will perceive, relative to the thought, whether from the physical or the spiritual plane, whether it is loaded with impurities and grossness or purity and wisdom, for whatever is incorporated into the conditions of formation will appear with its respective effect.

There may be pure physical thoughts, but they are not so strong nor life-giving as pure spiritual thoughts. The pure spiritual thought is the highest conception by which man triumphs over his environments.

Let me beseech you to always think up. There is no danger of your forgetting to think down. When it comes to the directing of the mental workings toward the sunlight of truth, then the difference is like the mole burrowing the earth; and the flying of the eagle whose broad wings bear him on and upward toward the sun to receive the best and highest that is offered to man for his choice.

Choose ye this day whether ye will be bond-servants of the physical, or most noble masters of the spiritual.

Peace from the Highest, and from the Brotherhood of the Spiritual.

LOVE.

M. VAN ALGEE REED.

LOVE is the ideal thought or essence of the soul. Love is the highest expression of human thought or life. It is a flame that consumes as by fire all evil desires, all imperfectness, all suspiciousness, anger, hate, malice, "and every sin that doth so easily beset us on the path toward truth and right." It is a regenerator and a reorganizer—a distributor of increased good. Love is creative; it is masculine and feminine; it includes all that is good in the universe.

Love helps us to know no limitation, to become universal in thought. It helps us to radiate light and truth. Love is law; it helps man to become master over himself; it makes him wise and steadfast, hopeful, courageous, peaceful and happy to the extent he is supplied with it. God is Love—pure Love—and man is his offspring. The regenerated man is filled with pure Love; but in his mortal state he comprehends but little of that Love Divine that uplifts, spiritualizes him to find the within of himself, and to become a law unto himself.

Love redeems, saves and perfects. The Infinite storehouse is full; let us find it.

On the sensual-animal plane, the vegetable feeds on the mineral, the animal on the vegetable, the man on the animal, and the earth-bound spirit on the animal man. Man can only dislodge the undeveloped spirits that feed upon him, by ceasing to eat the flesh of animals, and cultivating Love to all life. L. A. M.

AID FOR THOSE IN NEED.

ARRANGEMENTS have been made whereby the sick and distressed, or any one needing help in harmonious unfoldment in any direction, may receive assistance to help themselves by writing to The World's Advance Thought, 193 Sixth street, Portland, Oregon, and stating their needs.

The full name must be given, and a 2-cent stamp enclosed for a reply. ,

No charge will be made in any case.

Those who desire this assistance are required to devote at least half an hour each day to silent soul-communion, sending loving thoughts to those sending the assistance; for in order to get the assistance, there must be mutual reception between the giver and the receiver and unless the half hour is steadfastly observed, the law will not be fulfilled and the desired result will not be accomplished.

Notwithstanding there are so many who have special times for "sitting in the silence," and there are numbers of organizations that have appointed times for this purpose, there are but few individuals who actually get into the "Silence." The editor of "Occult Truths" (Washington, D. C.) is one of the few who has entered in, as his explanation proves. He says in the October number of his magazine: "When your soul reaches the Silence, there begins to be revealed, not to it but within it, an overwhelming reality before which the soul is dumb. The soul asks not who or what this is. It need not. The impress conveys all this information, not in words, not in thought even, but in essence, in a gentle vibration far too fine to compare with the vibrations of thought, sound, sight, or physical perception. A few of these experiences take out of one's mind all delusion that theologians have put there about the nature of God."

We acknowledge receipt of the following booklets, in French, from Prof. H. Durville, publisher of the "Journal du Magnetism," 23 Rue Saint Merri, Paris, France; "Arguments of Wise Men in Favor of Massage and Magnetism," by Prof. Durville (price 10 cents); "Massage and Magnetism Opposed by Physicians," by Prof. Durville (price 10 cents); "Arguments of Physicians in Favor of the Practice of Massage and Magnetism" (price 10 cents); "Magnetism and French Justice," by T. Mouroux (price 10 cents).

"Century;" weekly; 1s. 6d. for three months. Address: Editor "Century," Hindmarsh Square, Adelaide, South Australia. The "Century" is one of the advance thought pa-

pers of the world. Our readers should become acquainted with it. Send five cents for a sample copy.

We are most pleased with the second (November) number of "The Path-Finder." Mr. Conable is a powerful factor in extending the influence of the New Thought, and his monthly journal deserves large patronage. Price \$1.00 a year; 10 cents a copy. Address: Edgar Wallace Conable, Roswell, Colorado.

"Life's Great Healing Law," by Densie Herendeen. The Elevator Publishing Co., Washington, D. C. This book will arouse multitudes who are yet in darkness. It gives excellent reasons for leaving the Old, and embracing the New.

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"Thought Waves;" monthly magazine; 5s. a year. Hobart Caunter, editor, 153 Enmore Road, Enmore, Sydney, Australia. You can read it in an hour, but there is enough in it for you to study over for a month.

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"The World's Journal of Modern Therapeutics;" monthly; \$1.00 a year. Marvin Earl Cox President, Fargo, N. Dakota.

Many people who preach, "love your enemies and forgive those who spitefully use you," believe in a God who never forgives the transgressors, but punishes them eternally.

THE JOY THAT LEAVES ONE HEART UNBLESSED WOULD BE FOR MINE TOO SMALL."



IT IS GOOD TO GROW.

A MAN awoke from dreaming
By mighty power of thought,
And, lifted up his longing eyes,
Behold what God had wrought.
Love came with quickening touch
To thrill his inmost heart;
Up through the mould of selfishness
There sprang a nobler part.
The light grew strong and stronger,
A soul rose from the dead,
A helpful, radiant presence—
„It is good to grow," it said. —Selected.

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Vol. 14, no. 11, n.s.

DECEMBER, 1901.

The World's Advance-Thought AND THE Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.

Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, Newfoundland	8:38 p. m.
San Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
Spanishtown, Jamaica	8:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

HERE AND HEREAFTER.

"In the corrupted currents of this world
Offence's gilded hand may shove by justice;
And oft 'tis seen, the wicked prize itself,
Buys out the law. But 'tis not so above.
There is no shuffling; there the action lies
In its true nature; and we ourselves compelled,
Even to the teeth and forehead of our faults,
To give in evidence."

ALL WHO DESIRE TO MAKE THE WORLD BETTER AND HAPPIER

SHOULD OBTAIN

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THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

December, 1901.

PORTLAND, OREGON.

Vol. XIV, No. II —New Series.

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For The World's Advance-Thought.
HUNGERING.

ISABEL DARLING.

I HEARD the moaning of the long resisting ages
Roll sullenly among the darkened corridors of
eternity,

And, wondering, I turned the heavy, geologic pages.

To find the record, and its meaning, of this shuddering
world's nativity.

In vain! the stony tables had been broken,

Or, in their grinding to and fro,

Had worn away all tracing and all token

Of language I had learned to know.

I heard the breathing of the weary generations

Pierced through with wild, unanswered prayers, for
help, a wave of agony,

The birth-cry and the helpless death-wall of the struggling
nations,

And, in my sad, rebellious heart, I spoke the words
which men call "blasphemy:"

"There is no love, no wisdom in our being!"

I cried, nor yet was I alone;

All things were reaching here and there, unseeing,
Groping for secrets none had known.

I stood erect, with upturned face, and as I listened

For some reproach, some fearful doom, some answer to
my questioning,

Soft music came and hung upon my lips, as dewdrops
glistened

Upon the grass, then floated upward, upward, in a sigh
of harmony:

"All life that is is but the soul's expression,

All light and warmth but joy set free,

All pain and sorrow but the soul's repression—

Give, and it shall be given thee!"

Again I listened, and the surging sounds grew clearer.

Tuned to one tone of overwhelming, omnipresent thun-
dering.

I heard, and hushed my spirit's faintest whisper—nearer,
nearer

My longing drew it till it filled my soul and left no room
for wondering:

"I am and was; therefore thou art forever,

Of all my attributes a part,

And couldst thou, for a breath, the tie dis sever

Thou wouldst have robbed mine inmost heart.

"Then be ye perfect that myself may know perfection,

Full with the fullness of a sphere circling in space
unhinderling,

And strong with strength far greater than a wavering
reflection

Of power that endureth through the countless eons of
eternity;

That through thy veins my life may still be flowing,

My breath be in thy nostrils still,

And in my knowledge be thy spirit growing,

Mine be thy hope and mine thy will."

Nay, not in feeble, human words, but as the glowing
Of golden sunrise on the darkness, came the sudden
consciousness.

How dare I, then, deny each soul's sure right to that
inflowing

Of life and health and joy, to prove itself a portion of the
Infinite?

How dare I, then, defile, by deed or longing,

My portion of The Living One;

How dare refuse the glories thronging

Fresh from the Everlasting Sun?

Swing wide, swing wide, ye glad, triumphant gates of
being!

Yea, close that ye may open wide; for we have learned
our hungering

Is but the pause before the surging flood, the wondrous
freeing

Of life's high tides, the breathless pause that brings the
heart-beat, or the weakening

Of bonds that held but for a joyous breaking;

That all which shall be or has been

Is ours, or may be for the welcome taking—

Open, and let Immortal Life flow in!

To discarnate spirits the thoughts that you
think in a place are more real than the ma-
terial structure on that place. A good spirit
will always manifest in a place where good
thoughts have been sent out. —L. A. M.

KEY THOUGHTS.

THERE can be no inspiration without pure aspiration.

As long as you think evil of yourself you cannot think good of your neighbors.

The old civilization was a nightmare; the New Civilization will be a blissful reality.

The inharmonious man is Nature's subject; the Harmonious Man is Nature's master.

The mind works best and with least friction when moistened with the oil of Peace.

We learn to appreciate a thing more from the lack of it than by having it in abundance.

Extremes meet. When we are at our weakest physically, we may be at our strongest spiritually.

The presence of an evil spirit is always manifesting when we prefer pleasure to duty, idleness to industry, excesses to temperance.

Nothing in the universe really exists for the individual until he has made it a part of his consciousness. Consciousness is, therefore, the all in all.

It is with new truths as it is with gems in the rough—ignorance passes them by as of no value. When they have been cut and polished they command the admiration of the world.

All the best things are stored in yourself awaiting recognition, but it is the shadows of the best things, typed in matter, that people are always seeking for and paying tribute to.

The now is forever becoming the past, and the past is the character building of the now, and is continually helping or hindering true growth, according to the sowing we have made.

Demonstrations of physic phenomena will not satisfy the student of the occult until he makes himself a perfect instrument to transmit psychic phenomena. All the inharmonious happenings that befall him are due to his ignoring the fact that good wheat cannot grow from thistles.

Man is owned, controlled and enslaved until he learns to control his mind. The things that he thinks he owns are the material grave in which the real man is buried.

Wisdom and ignorance are spiritual states in man. Wisdom is his God, and ignorance is his Devil. It depends upon him which shall rule his life.

You cannot reach heaven by materializing the spirit, for this is bringing the spirit to the earthly condition, but by spiritualizing the material you ascend to the inmost realms of Peace.

Ignorance is always destructive. It is the progenitor of war, and cruelty to human beings and animals; and death is its triumph. Wisdom is always constructive. Immortality is its crown.

The lesser always inhabits the greater—the man inhabits the room; the room is an inhabitant of the house; the house, of the city; the city, of the state; the state of the nation, etc. We "live, move and have our being in God" just in this way. The greater we grow in Love and Wisdom, the greater is our consciousness of all things in the universe.

I can send out my thoughts to all peoples; they can cross all oceans and dominate all continents, if they are backed by the Divine Energy of Love and Wisdom. My thoughts are the spiritual part of me, and therefore can be in ten thousand places at once, while my body can only be in once place at a time. I am a God only through my spiritual being. Through my body alone I am a mere animal man.

There is no lack of spiritual power; it surrounds us on every hand; but there is a lack of capacity to inspire it. It is not for lack of air that the dying man cannot breathe, but for his lack of capacity to assimilate it. All the elements—physical, mental and spiritual—that have been or ever will be in the universe are in it now. It is merely a question of wisdom to know how to employ and use them.—LUCY A. MALLORY.

BENEFITS OF SPIRIT COMMUNION.

J. H. LUCAS.

IN a former article we endeavored to set forth the truth of spirit communication, that it is a great fact in the history of the world. It has attracted the attention of thoughtful people in all ages, thereby leading to the most thorough research, which has culminated in the clearest demonstrations of its truth.

Another cognate question is this: What are the beneficial results of spirit communion? The records of the Jewish people coming down to us through a period of thousands of years, give no uncertain answer to this question. The history of that people is as well, perhaps better authenticated, than any other, reaching back, as it does, to remote ages, and even penetrating into the darkness of antiquity.

Abraham was one of the most marked and brightest characters of that crude age. His unswerving uprightness, his transparent representative character and faith, his unselfishness and good deeds, all show him to have been illustrious among the ancients. This eminent patriarch believed in the ministry of angels. His faith was not conjectural and vacillating and uncertain; but it had in it life and assurance.

The messages containing the promises given to him included not only material things, but spiritual blessings also. To be the father of a great nation, according to the flesh, was regarded as a great honor indeed; but to be the father of many nations of spiritual descendants, inspired and encouraged by his exalted example, was a blessing to be desired beyond all comparison. So great was his confidence, so great was his love for the truth, so perfect was his loyalty to his convictions, and the spirit intelligences guiding him, that he was ready if he knew it was the will of Heaven to surrender the dearest thing on earth.

Moses is another great historic character whose brilliant career was by far the most remarkably of history and time. He came upon the stage of human activities at a very opportune time, and under circumstances intensely interesting, and added immensely to the occult lore of the world. The extraordinary character of the work he accomplished, and the phenomenal manifestations attending him, surpass even the creations of romance itself.

He was guided, probably, in all important matters, especially after he became the chosen leader of Israel. The following statement given in connection with his call is very significant: "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush" and commissioned him to deliver his people from Egyptian bondage. And though they recognized the agency of Moses, yet they knew there was a tremendous angelic power doing the work, because after coming into the wilderness they declared: "We cried unto the Lord, he heard our voice and sent an angel and has brought us forth out of Egypt."

Of course Moses was the visible leader on the external plane—the instrument; but above him there was an invisible and supreme force that not only delivered them, but went before them until they reached the wilderness, but when Pharaoh and his hosts went in pursuit of them the angel moved around behind them and so did the pillar of cloud and it gave light to Israel all the night, but was darkness to their oppressors.

Many students of the Bible, perhaps the great majority, have believed that Moses received the law directly from the hand of a personal God. The Bible itself declares, "The chariots of God are twenty thousand, even thousands of angels, the Lord is with them even as in Sinai in the holy place." It must be evident to the advanced occult student that the presence of such great phenomenal demonstrations at the giving of the law was the result of spirit power.

St. Stephen—said to be the first Christian martyr—said the fathers "received the law by the disposition of angels."

St. Paul, who is accepted by the Christian world as an inspired teacher, tells us that all angels are "ministering spirits," which means, of course, that angels and spirits are the same. And he further declares that the law "was ordained by angels in the hand of a mediator," evidently referring to Moses as mediator or medium.

The angel who gave such extraordinary messages and revelations to John, in the Isle of Patmos, had once been a man and a prophet on earth. An angel announced the birth of Jesus. A great multitude of the heavenly host sang glory to God in the highest, peace on earth; good will to men. Through angel guidance the new born prophet and teacher was

taken to Egypt to escape death at the hands of his enemies, and through the same influence was guided back to his native land at the proper time.

I have now given a very brief outline of the beneficent participation of spirit intelligences in mundane affairs in ancient times. So far I have confined myself to Jewish history and the introduction of Christianity. And from the facts presented the truth stands out in bold relief, namely: that spirit manifestations and the ministry of angels have brought great good to the world. Indeed, both the Jewish and Christian religions were greatly indebted to spirit revelations for whatever good there was in them; and that good was all along the ages made fruitful and effective through a powerful influx from the spiritual world. And this would have been much more effective had it not been for the ignorance, unbelief and selfishness of men in retarding the progress of truth and righteousness.

Spirit communion has made great changes in modern thought concerning dogmatic theology. It has greatly modified its harsh teachings toned down its cold austerities, shown that the doctrines of miracles and vicarious atonement are impossible assumptions, because it has been discovered that all things are governed by law. The nature and powers of the human soul are better understood and the discovery of the law of progression throws a delightful ray of light upon the glorious possibilities and destiny of man.

It is impossible to approach anything like a full estimate of the benefits of spirit communication to the world. With the best endeavor it can only approximate in a small degree a true statement of its value.

Consolation and happiness have come to millions of doubting and sorrowing ones through spirit communion.

PEACE.

HAVE you ever felt a quietude—a sweet passivity—overcoming you at a leisure moment when alone or in an enclosure free from all outside disturbance, both physical and mental?

That tells of a higher influence surrounding you—either spirit or mortal—self-attracted or inherited.

Spirits freed from passion, worldliness or self-love exude this influence and impregnate the atmosphere, surrounding you with it. It

portends a mission of peace—endeavor to catch the vibration.

If sensitive to influences, you will. If inspirational, give way to meditation and the thoughts accumulating will tell a tale—convey a message from the spirit present. If intuitive, you will feel its message by the vibrations touching your heart—love telling of a sympathetic friend near, to impart strength or health; an impulse to take up a task, that that is your mission for the moment—either to benefit you personally, or someone else; and the latter will also bring its reward; for we cannot act for others without benefitting, in that it opens the valves of the soul for more light, often a much needed truth for an emergency.

If it is only a mortal thinking of you, it betokens one with good intentions, and inspiration often betrays the mission, though a spirit were giving it. If he or she is simply thinking of you with regard or love, you will know it by an uplifting sense of feeling—a happiness—a token that somebody has kind feelings for you, wishes you well or loves you for your own sake—not for selfish reasons.

If there is neither inspiration nor a sense of happiness in the aura, it bespeaks of your own natural surroundings; that all is well with the soul; that your materiality is temporarily at rest; that all is pointing in the right direction; that you are momentarily in a heaven of your own and may retain it thus, if you continue your present course, or as you are momentarily inclined.

Our peace of mind and heart depends on our inclinations. If they are good our aural surroundings will be of the same hue or fabric. If they are right, all is well. If inclined to be at peace with the world, we generate an atmosphere of peace around us—like creating like, as in the attracting of such conditions.—Arthur F. Milton.

The world, generally, is made up of prodigal sons and daughters, for they waste their living substance and possessions upon that which availeth not. They recede farther and farther away from "the Father's house," feeding upon husks. At last poverty of soul compels them to return to "the Father's house," when they must begin as spiritual infants to learn the way of true life.—L. A. M.

LUST FOR THE "FLESH-POTS."

JOHN P. COOKE.

THE Buddhists clearly distinguish this inward thirst—the yearning, grasping state of mind. They call it Trishna. To have extinguished Trishna, is to have reached Nirvana. There is just such a demon thirst set up in the human stomach by the habit of absorbing blood in the food. This lust for carrion—for it is just that—is a fruitful source of carnality—a source of sensual craving.

It is akin to the lust for amassing money, no matter what wrecks of life and ruin heap up the pile.

Take that instinctive, passionate desire, that infernal perversion of affection, which plays so large a part in the world. How voracious, how insatiable it is! What abysses of misery it opens. What ravages, what wrecks of happy homes it makes in the human world. I need not describe it. This passion has created a class which is of all classes in society the most pitiable. A class whom modesty never speaks of and purity never thinks of. This internal thirst is overflowing in the cities, especially where the meat markets thrive, the "Flesh Pots of Egypt" hold revel. This thirst does not and cannot control itself. Without some counteracting power, it would bring the race to destruction. But the over-ruling power for Good sets against this all-devouring, internal fire, the all-beneficent love of Heaven. God has garnered up these celestial forces to lead men out of darkness into the light of the spirit. The first of these is the institution of marriage, grounded in the very bosom of life itself. An institute of human nature, sanctified by all that is purest, sweetest and best in human life. It holds mankind together. If we shut ourselves out from love, we deliberately darken our life. Mutual love is the law of Nature. All things brighten and are beautiful through it. What could we do without the great, infinite Love that wraps us round like a mantle, that lifts us from earth to Heaven to continue our education in this secret of Divinity!

It takes a little group of people, the man the woman, the brother, the sister, children, and holds them by a bond that cannot be dissolved; compels them by their love for one another to deny themselves for those they live with. The strong must help the weak. The weak must lean on the strong. The man and

the woman complement each other. The great and the little live by mutual support. Woe be unto those who would break or weaken this institute of God, or seek to disintegrate this fine communion. Woe be to those who preach the gospel of instinct, passion, desire; who teach the sanctity of impulse, the authority of caprice and say that what men have a right to, is that they shall enjoy themselves, at whatever cost to society.

They are striving to beget a permanent disadvantage and a sorrow that the world will never cease to deplore. They seek to destroy that fine moral and personal education of men and women in courtesy and kindness, in free charity and brotherly love.

Slow and long and weary is the process of educating man out of his selfishness and beastiality. But it is going, feebly, gradually, by tedious stages; when it is done, and in so far as it is realized, the prayer of Jesus is answered: That the Kingdom of Love and Kindness come; that the Divine Will of Wisdom and Goodness be done on earth, even as it is in those brighter worlds beyond.

THE NEW IS CONTINUALLY UNFOLDING.

DEAR MRS. MALLORY:—I would like to have the address of that friend who asks: "Why don't the Spirit World give us something new?" I believe the Spirit World is more ready to give than people are to receive.

I have abundance of new thoughts that I would be glad to send abroad, but those who hold the channels of communication refuse to publish them—that is, some of them. I have found that to have a continual flow of new thoughts, one must live above the selfish desires and pursuits of the world, and walk the straight path, by Jesus taught, to Eternal Life. Of course these thoughts and expressions will be accounted old by those who hear them only with the external ear, and continue to live on the worldly plane. To those who forsake all earthly ties and goods, that they may follow Christ in the regeneration, there is perennial freshness and new ideas continually unfolding before them as they advance on their journey from earth to Heaven. People who expect to accomplish the work by thinking, without practicing the self-denial which Jesus taught, will not advance beyond the A B C of life till right-thinking is reduced to practice, and this will cost suffering, and suffering will open the way to deep thinking. A. G. HOLLISTER.

OCCULT AND MYSTIC.

W. P. PHELON, M. D.

IN the seething change of our mixed conditions, terms and names bother us. We are too often likely to make a lump sum of things which cannot be contacted. As an illustration, we have the words "Occult" and "Mystic." Ask students far on the path for a definition. The answer generally is: "Oh, they mean about the same thing. An Occultist or Mystic has always strange powers and can perform supernatural acts."

In this answer are two misstatements; one that Occult and Mystic are similar in meaning; the other, that there is anything perceived by physical sense, that is supernatural. Anything that exists in Nature, or Manifestation is natural. The unmanifested is superior to the manifested and limiting or supernatural. No mortal nor natural man can act in a supernatural manner. So long has he been born under the law, or Nature, that he must act according to the law.

Occult is the doing of things by laws little known, in a secret, hidden manner. An Occult student strives constantly to learn concerning matters not generally understood. The discoverers and inventors of this and other ages are of this class. So long as these students can keep their studies and results to themselves, they are Occultists. As soon as they make the world their confident, so far they cease to be Occultists. This is true of all who act in this manner, on either the spiritual or material plane.

A "Mystic" is one who desires to know God and His Truth. He seeks first to perceive the kingdom of Heaven and its righteousness (rightness), striving with intense desire to enter closely into the relations of the Seen and Unseen.

The two words of themselves show their difference, if the light of the Caballa is thrown upon them. Occult commences with desire for all knowledge, and it is twice limited by the keeping secret or hiding quality of the word. As a repository of knowledge, it seeks to quicken wisdom with the innate force of understanding.

Mystic, at its opening, presents only the Silence which is golden. "In the beginning God created the heaven and the earth." Out of the Silence came the vibrating sound that created. Its circumstances claim for it facil-

ity of expression to attract outer support. Clearness of perception doubles the power of ready use as a whole. At the end is the limit or sign of enclosure, preventing the holiest and most sacred things of the spirit from being a mark for the worldly-wise to carp at. There be many Occultists, but few Mystics.

ALL CAN FILL THE AIR WITH LOVE.

WOE unto the person who creates a being of hate, revenge, malice, etc., because if that being does not find a resting place with the person against whom it was sent, it will return to the person who had created it; not only will it return as it was sent, but with three-fold more evil power, and it will take hold of the person that had created it and no power in heaven or earth can prevent it.

The man or woman who never thinks or wishes evil to another is not troubled with much bad luck, unless it be the law of Karma, but those who constantly think evil of others and wish them ill luck are the ones who suffer for their own ill will. Thus are the words of Christ true, "The hand that smites thee is thine own." We are all makers of ourselves, as it were, since, as we think, so we are. Is it not far better, then, to think and wish well of our fellow man, since by doing so we create loving beings who will stand by us and help and cheer us in all our trials and time of need? All of us can have the air around us filled with loving angels who are ever ready to help us, and all we need to do is to think kind and loving thoughts of our fellow men, truly an easy and loving and soul uplifting task, and one that every Mystic worthy of the name will rejoice in doing.—The Philomathian.

By three methods we may learn wisdom: First by reflection, which is the noblest; second, by imitation, which is the easiest; and third, by experience, which is the bitterest.—Confucius.

Purity of thought, feeling, action and diet is the best stimulant to the being. When a man does not cultivate this purity, he is almost certain to indulge in artificial stimulants to still the cravings of the spirit, but these deaden the finer sensibilities, without satisfying the longing of the soul.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is fit to be a Freeman.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

DESIRE.

No joy for which thy hungry heart has panted,
No hope it cherishes through waiting years
But if thou dost deserve it shall be granted,
For with each passionate wish the blessing nears.

Tune up the fine, strong instrument of thy being
To chord with thy dear hope, and do not tire;
When both in key and rythm agreeing,
Lo! thou shalt kiss the lips of thy desire.

The thing thou cravest so waits in the distance,
Wrapt in the silences, unseen and dumb;
Essential to thy soul and thy existence—
Live worthy of it—call, and it shall come.

—Ella Wheeler Wilcox in *New York Journal*.

ALL ARE GROWING.

WE have confidence that, ultimately, all will come into tune with the Infinite, for centered in each one is the Divine germ that sometime will blossom, no matter through what devious pathways men and women may have to travel to attain this growth. The germ of Deific Power is involved in the heart of each individual, no matter how degraded he may be. Even though he may be a demon in the lowest hell, he will yet become an angel. To think otherwise would be to limit the power of Infinite Love and Wisdom, and circumscribe the all-potent power of Life.

From out the darkness of earth the seed grows, and, finally blossoms in the beautiful sunshine. The Bible of Nature tells us this is the universal law more eloquently than words can describe it.

When the animal man corrupts the elements, earth, air, fire and water become the cross on which he is crucified that his spiritual nature may be resurrected.

MEDIUMSHIP.

A "MEDIUM" (as that term is applied by Spiritualists) is a reflector; just as a body of water reflects the things along its banks, and he or she tells you what the spirit mirrors in his or her soul.

We are spirits now, and the tangible spirit world is all about us, but we do not know it because the surface of our being—our mind—is not in repose, so that the reflections can be seen. This is what makes mediumship so unsatisfactory and unreliable. The medium tells what is reflected upon the turbulent mind and of course it is distorted and unreal. If the medium could be perfectly calm and undisturbed, the reflection would be perfect.

Everyone can be a medium and communicate with the friends in the "Summer Land," if he or she will get the repose of soul wherein the perfect reflection can be seen.

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People living in the sensual passions entirely can have no more conception of what this world will be when all the forces and faculties of the body, mind-spirit and soul are rightly used, than one who has always lived in the Polar regions would have of spring and summer time in Oregon.

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People want fresh bread, fresh butter, fresh eggs, etc., for they realize that the fresher the food is the better it is for physical health and the more nourishing; but when it comes to religion, the older the husks and the more ancient the spiritual food is, the greater is the demand for it

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Love—the Religion of Life; Wisdom—the Science of Life.—LUCY A. MALLORY.

EACH FOR ALL.

THE harmony and safety of the world is dependent upon each individual living right, just as the harmonious existence of the individual depends upon all the atoms, faculties and organs of his mind and body working in harmony. As a cinder in the eye will make the whole being uncomfortable, so the wrong living of any class of individuals will make miserable the whole body politic.

The attitude of the vast majority is that of careless indifference to all things going on in the world that do not apparently affect them at the time. "I don't care as long as I'm all right and safe and have plenty of money" is what many tell you by their actions.

But are you "all right and safe" wrapped up in selfish indifference?

That which gives life, and engenders death is invisible to physical eyes. Disease, disaster and death lurk in the food you eat, the clothes you wear, the cars you travel in, the houses you enter and the human beings you come in contact with.

You cannot involve within your life that which leads to happiness if you trample under foot Love, Wisdom, Justice in your daily relations with your fellow beings.

If you make money the leading object in life, that low ideal and idol will permeate the world, and men will set traps for you at every corner, and falsehood and corruption reign supreme. For money your food will be adulterated; even the wife you take to your bosom will have schemed to become joined to you for mere mercenary considerations; your children will enter the world wrongly born; the physician you call in to cure you of sickness may prolong it that his fees may be greater; the slums will send their curses to you through the clothes you wear made in their sweat shops; the baker will give you a fit of indigestion, if not worse, with his bread made in filthy surroundings, and impregnated with the influence of diseased minds and bodies; the

butcher will poison you with the flesh of animals killed in a state of terror; the grocer will sell you canned disease; the minister in his pulpit adds to your danger by coinciding with all your errors, in order to get the salary you pay him for doing so.

The present state of the world, and its culminating mental and material inharmonies, are the natural results of idol-worship—money idolatry, clothes idolatry, society idolatry, etc.

The Divine Principle in man alone saves and protects him, but it can only do so as he grows into at-onement with its Love and Wisdom. There can be no faith in the Divine Principle as long as man worships perishable things outside of himself.

The human family is coming to realize the fact very fast that all must rise or fall together. The "still, small voice," within is heard and listened to as it never was before. We may expect to see the world becoming brighter and brighter until all will have attained Love's Perfect Way.—L. A. MALLORY.

CREATIVE FORCES.

THOUGHTS are the creative forces and energies that build up things into their likeness.

The "regular" doctor builds up disease more often than he cures it; his diagnosis often plants the seeds of disease. What a sick person needs is the creative thoughts of health. His own evil creative thoughts have built up his disease (real or imaginary) and these can only be transformed by good-thought forces. The best physician is a spiritual teacher, for he influences the patient to uproot the causes of disease and thus effects a permanent cure.

All the evils of the old civilization have been built up by the generation of evil thoughts. These have created all our ills. Whatever thought man cultivates is bound to materialize.

When we generate good thoughts, at all times, the world will become a paradise, for

in all upbuilding processes the mental-spiritual is first, and then its materialization follows as a natural consequence. No man has ever built anything, either in his being or the world, but what he had first to build it in thought. Thus he has built up all his blessings and his curses. —LUCY A. MALLORY.

CAPITAL AND LABOR.

DR. GEO. W. CAREY.

ONE of the definitions given by Webster to the word capital is "means of increasing one's power or influence." It is argued by some that as money increases one's power and influence, it should be properly classed as capital.

Some things have a transient existence or power, being based on human laws which are subject to change; other things are eternal, based as they are on natural law.

Money only has the power given it by man-made laws—class legislation. Labor can and does exercise power and influence in spite of human laws. Money without labor is powerless, while labor can perform great deeds without a cent.

Beavers cut down trees, dam up streams, and build habitations in the lakes thus formed, without a thought of an "honest dollar," the "parity between gold and silver," or "the consent of other nations."

Some people say that labor can do nothing without capital, i. e., without money to offer an incentive to work. If that were true, the Pilgrim Fathers could never have founded this republic nor our revolutionary fathers have established their freedom.

The system of wage slavery is doomed, but both laborer and capitalist must learn that no one can injure another without having the injury react upon himself before the bright day of brotherhood will light the new earth.

If a spoke in a wheel is injured the wheel is injured. We are all spokes in the great wheel of humanity, the motive power of which is God.

Every person, good or bad, rich or poor, may be likened to a bolt or nail or piece of wood in the great machine of humanity. When the truth appears in all its beauty to the minds of those who struggle in the darkness of war and competition (which is simply war

to the death between man and man and nation against nation), the desire to degrade or injure anyone or have more than another will fade from the human minds like a nightmare. A great light will shine about the sons of God as it did about Saul of Tarsus and changed him to the Apostle Paul.

Trades unions are trusts or combines, organized to fight greater trusts or combines. The sugar trust expects to make a greater profit from sugar, which the consumers, among which are laboring men and women, must pay. The shoemakers' union expects to raise the price of shoes, which increased price must be paid by the carpenter, the blacksmith and farmer—fellow-workers—as well as by the lawyers, bankers and members of the sugar trust. The carpenters, seeing they are not only compelled to pay more for sugar on account of the sugar trust, but are also required to pay more for shoes, because of the shoemakers' union, proceed to organize a carpenters' union. The iron workers, turners, brickmasons, etc., do likewise. Then the farmers, seeing that their fellow-workers have formed trusts and combines with the intention to raise the price of all the manufactured goods they need, as well as the labor of the artisan—the carpenters who build their houses or barns, or the blacksmith who repairs their wagons or farm machinery—are forced by the stern logic of events to organize a trust of their own, vide; the farmers' alliance. By this trust they hope to receive an increased price for their own products. If they succeed, the burden must fall on all consumers—capitalist and producer, or working-man.

Evil always destroys itself. The great and growing infamy of the ages, competition, has about destroyed itself. Universal co-operation will build up the fair temple of the Brotherhood of Man.

"Where no throne shall cast a shadow.
And no slave shall wear a chain."

In the eleventh annual report of the Panjab Vegetarian Society, printed in "The Harbinger," Lahore, India, the following statement is made: "The Brahmin boy eats no flesh. The non-vegetarian boys are Mohammedans, Khatries, Suds, Rajputs, Sikhs and Kayasthas, who largely supply our jail population."

THE SMALL-POX SCARE.

REV. H. S. CLUBB.

THE most recent discovery in regard to small-pox is that it is a hog's disease. Dr. Zink of Buffalo, N. Y., in his work of inspector of animals suspected of disease, has lately condemned a large number of hogs, shipped to Buffalo, on account of their being afflicted with smallpox. He claims that it is a disease identical in every way with the smallpox with which human beings are afflicted and that hogs convey the contagion if their flesh is eaten, to the eater. Dr. Zink is a son of our friend Mr. Zink of Philadelphia, and can be relied on as an honest inspector. His discovery is important and another reason for the abandonment of swine's flesh. Cholera, measles and now smallpox are known as diseases afflicting hogs, probably on account of the filthy habits of the animals, brought about by the unnatural conditions in which they are usually reared and kept. Pigstyes are proverbially filthy, and it is not uncommon for the poor swine to be shut up in a small apartment several inches deep of his own excrement. Is there any wonder that the poor creatures become subject to these diseases? But we suppose instead of advising an abandonment of the swine's flesh for food, an army of medical officers will now be required to vaccinate the millions of swine in this country!

More than a dozen cases of death from lockjaw in the vicinity of Philadelphia, and the disease traced directly to vaccination. Yet the Board of Health sends orders to all the Sunday schools to be vaccinated as well as the public schools. How about the poor hogs? They are constantly spreading smallpox contagion through the land, sausages, salt pork, bacon, hams, etc., that are so extensively advertised for food.

A NEW ORDER OF THINGS.

L. EMERICK, LECTURER AND AUTHOR.

YEARS have gone by. I have been a solitary voice in the wilderness, proclaiming a New Order, the "End of the World," the Reign of Justice or Righteousness; today I am not the "lone herald" for hundreds teach, write and preach of a change coming to the world. The reason is that many more have become sensitized and thus perceive the oncoming New Social Order.

The outer world offers no evidence to the teachings of the prophets; hence, few have given any heed to their supposed "vagaries;" but this is fast changing and the world begins to understand that Evolution is the order of God, and the command is, advance or die! That is, become fossilized as have the past fossils of earth and mud unless you progress out of the Old. Cataclysms belonged to the earlier formative stages of form life. Now it is growth, not of the physical forms, but of the mental, moral and spiritual forces; and this growth cannot proceed if the physical forces predominate over the mind; hence, a New Order is constructed without the use of revolutionary cataclysmal modes. True, those now in the old orders of church, state and society are ruled by the lower elements and thus the powers of evil combat like powers and the birth throes of the New Order are of the most fearful nature, yet these do not harm those who are "born again," for they are not of the old orders and have no part nor lot in the struggles now going on, man against man, in the political, in the financial, in the industrial, in the commercial arenas, and in the Babels of thought now preached, pro and con, on mental, Christian, divine, magnetic, hypnotic methods of cure—systems of "New Thought," for these are the "fore-runners" of the Kingdom to come, like John the Baptist preparing the way for the coming of Him whose "shoe latches" these are not worthy to "unloose."

No man who once has put his hand to the plough is worthy if he turn back into the old systems of teachings and practices that now operate state, church and society, all of which are based on Mammon, that is, Materialism, the doctrine that "one world at a time" is good enough for a sane mind.

Look, though, insanity is a disease that becomes fastened on the mind by seeing only one side of Nature, and this the physical, and thus ignoring the higher, and substituting wholly and solely the letter of the Word; hence idolatry is the order of that religion that is to be displaced, is being displaced, by the constructing of the New Order, that many are now seeing as an actual fact in the order of God's mode of unfolding His children into and of the Highest Spirit.

The spiritual—the invisible and imponderable—is the first requisite of life.

MATTER MOVED BY SOUL FORCE.

THE "Chicago Tribune" says that Viggo Lerche of Alto Pass, Ill., can move inanimate objects by the sheer force of his will power.

"In his performance he used an iron poker, several feet long and quite heavy. Standing it against the wall, at an angle of 45 degrees, he seated himself a few feet distant and focused his eyes on the top of the poker. Within a few seconds it began trembling, then gradually rose to a perpendicular position. After standing a moment it moved towards him in short jumps.

"Mr. Lerche can affect any wood or metal object, such as umbrellas or canes, in the same way. He can be induced to exert his strange mental power only a short time before going to bed, as he says it makes him deathly sick unless he can take refuge in sleep.

"While attending a Copenhagen college several years ago he accidentally discovered his magnetism. He was sitting on the lawn with his face in his hands and his eyes on a small stick at his feet lamenting a quarrel he had had with a schoolmate, when suddenly he noticed the stick wriggling. Wondering if he had gone crazy, he rubbed his eyes, took his bearings, and again looked at the stick. Again it showed signs of life. Then he realized that he had been endowed with a wonderful gift."

The correspondent says that Mr. Lerche is "a modest young man, cultured and refined, and detests notoriety. He could gain riches by traveling and exhibiting his mental accomplishments, but he prefers to let his gift remain unknown to the world."

[There is a principle in man's soul which when fully developed, will enable him to move all forms of matter by the mere fiat of his will. Mr. Viggo Lerche manifests a faint glimmering of that power. In the Golden Age physical work will be play, because the New Race will utilize this soul principle as readily as we now use our hands and machinery to move material objects.

Matter is to be entirely subordinate to the spiritual man. There is a higher law that suspends the operation of the law of gravity, which man will know when he becomes wise

and loving, and by its operation matter, to any extent, can be moved as a feather in the wind.—Ed.]

AID FOR THOSE IN NEED.

ARRANGEMENTS have been made whereby the sick and distressed, or any one needing help in harmonious unfoldment in any direction, may receive assistance to help themselves by writing to The World's Advance Thought, 193 Sixth street, Portland, Oregon, and stating their needs.

The full name must be given, and a 2-cent stamp enclosed for a reply.

No charge will be made in any case.

Those who desire this assistance are required to devote at least half an hour each day to silent soul-communion, sending loving thoughts to those sending the assistance; for in order to get the assistance, there must be mutual reception between the giver and the receiver and unless the half hour is steadfastly observed, the law will not be fulfilled and the desired result will not be accomplished.

"In the Wisdom of the Adepts," by T. L. Harris, published in 1884, he asserted that the ring of Saturn was composed of five rings. At that time astronomers only knew of three. In the "Observer" of January 6th it was reported that Sir Robert Ball had stated in his address at the Royal Institute that Professor Barnard, a famous astronomer, had just discovered the fifth ring. M. Berridge, a correspondent of "Light," of London, reports the above facts. This is not the only time that spiritual intuition has perceived what science has later on verified to be true.

The real man, who lives forever, is in prison. It is for the Spiritualists to set him free. What John Brown was to the civil war, when he went to the gallows with the kiss of a slave baby on his lips, the devout Spiritualist must be to the emancipation of soul slavery.—Light of Truth.

What we call "cure of sickness" is a renewal of the being—a transmutation, by the Power within the being, of the corruption to incorruption.—L. A. M.

Music is the science of religion.—L. A. M.

A PROPHECY.

THE following prophecy of "Trusts" is by Abraham Perry Miller,—the poet-prophet,—in his paper, the "Los Angeles News," (102 Truman street, East Los Angeles, Cal.; weekly; \$1.00 a year). Mr. Miller is truly competent to prophesy for he is broad-minded and looks at all sides of a question, and his life is above reproach,—honest, kind and true—thus he is a fit receptacle to receive Divine Wisdom or prophecy:

"Unity, Consolidation, Affiliation, the grouping of nations, industries, men, into Great Unities (or Trusts) is the tendency, the impulse, the spirit, of the Age. It is God-sent, and is sown in the air, impressed upon our brains, breathed into our intellectual and spiritual lungs, and is thence sent warming and thrilling through the blood.

"Ideas rule the minds of gods and men and this Unity Idea, being sent or sown as the ruling idea of this Age, was apparent in the struggle of Italy, under Garibaldi, for the union of the Italian people into one nation; it was this idea which ruled the German people, under Bismarck, in their struggle for national unity, and it was this idea which governed the American people, under Lincoln and Grant, in their war to preserve the Union, 'One and Inseparable.' In fact, Tennyson's idea of 'one God, one law, one element' expressed in the Federation of the World and the Parliament of Man, is taking possession of the civilized world.

"The business and capitalistic Trusts are one expression of this idea; Organized Labor is one expression; Socialism is one expression; the Y. M. C. A. and the efforts toward church Unity is still another expression, while the agitation for Governmental Control and the efforts toward Co-operative and Communistic organizations are still other expressions.

"Many of these are building better than they know. Some day a divine thunder-clap from the heavens will shake the human world and startle it into one great Trust, the Trust of humanity! Some day the social and human elements will be in the necessary state of solution, and will then be free to form the Human Crystal, crystallizing into that beautiful Unity which John saw under the symbol of the New Jerusalem. 'And the measure of it,' he says, 'was the measure of a man,' This, it seems, was a symbol of the Grand Man,

made up of the whole race, in which each of us is a nerve cell.

"Be that as it may, God speed the Trust of Humanity!"

"GOOD HEALTH."

DR. J. H. KELLOGG has a splendid editorial in the December "Good Health,"—"The Relation of Diet to Mind and Character,"—which we would like to give in full but have not the space. In conclusion, the Doctor says:

"Failure to control the appetite is one of the first steps in the direction of sensuality. The appetite must be trained to be subject and not the master. The training must begin at a very early period. Unnatural and depraved appetites are much less often inherited than is generally supposed. They are commonly the result of improper training in early childhood, perhaps we might more properly say in early infancy. We have often been distressed, almost horrified, in fact, at the sight of a parent giving a child its first lesson in dietetic depravity. The mother would place in the mouth of the little one a bit of rare beef, a piece of bread covered with rich meat gravy, potatoes well buttered and peppered. A young child has at first no liking for such food, and turns away in disgust. It is only by repeated persuasions that he can be induced to soil his lips with such unnatural diet. By and by, however, a perverse appetite is developed and it strengthens with his growth.

"Talmage says: 'Many a man is trying to do by prayer what can be done only by correct diet.' Certain it is that earnest prayer and pure diet together accomplish what would be fruitlessly attempted by either agency alone."

"Good Health" is a leading factor in bringing about the regeneration of humanity. Address, 513 West Main street, Battle Creek, Michigan. Price, \$1.00 a year.

Isabel Darling's grand, inspirational poem, on the title page of The World's Advance-Thought, might have been inspired by a Shakespeare. It will be a feast for our readers.

The process of all growth—spiritual, mental and physical—is hidden. That which we see manifest simply marks how far the growth has gone.

"UNITY."

MANY people think that they will be extricated from their undesirable conditions by a change of environment. Some look forward to it in this earth life through the acquirement of money or health, while others put it off until after so-called death. But few are bold enough to make a start at this day, at this hour, at this moment, and unravel the tangled ends of life. Yet we know that if the fact is accepted that we are free agents, and that our own acts produce these results, it must follow logically that only through our own volition, begun at any time and under any circumstances, can we bring about the change. This is why we advocate an immediate beginning of thought discipline.—Leo Virgo in "Unity."

"Unity" is one of the favorite magazines of New Thought students. Address Unity Tract Society, 1315 McGee street, Kansas City, Mo.: \$1.00 a year.

The Northwestern Ethical Educational Society is extending its work rapidly. Spiritual natures everywhere are being aroused to do away with cruelty to animals, and create more humane sentiments among the unthinking masses. The President-at-Large, Mrs. Lydia A. Irons, expects soon to be able to make a tour of the Northwest, organizing state and county societies of the N. E. E. S. Mrs. Irons has been engaged in humanitarian work for years, and one is surprised to see how much she has accomplished unaided and alone.

We have just received notice that our dear friend, John Y. Byron, was born into the spirit world on the morning of December 18th. He will now enjoy the happiness he has earned through a long life of true usefulness. Mr. Byron was a Spiritualist in the full meaning of the word and there are none anywhere who have done more to advance the truth. His good and loving companion, who assisted him in all his good works, will sadly miss him from the home.

The old civilization has been the civilization of the Whited Sepulchre—fair without but full of hidden corruption. The New Civilization will not tolerate shams, for it will be real civilization—the Good and True in and through all things.—L. A. M.

A. G. Hollister, of Mount Lebanon, Columbia county, New York, will send the following pamphlets free to all who apply: "The Law of Life;" "Witness of Daniel Fraser;" "Mission of Alethian Believers, called Shakers."

"The New Age Gospel or What the New Order of Things the Twentieth Century is Opening Holds for Man," by John Hamlin Dewey, M. D. Price, 20 cents. Address J. H. Dewey Pub. Co. 117 West Eighty-fourth

street, New York. Dr. Dewey's works are so highly valued that the announcement of a new work by him is bound to give it a large circulation. All who desire to know the meaning of the New Age and what it holds for man should read this book.

"Spiritual and Material Attraction—A Conception of Unity," by Eugene Del Mar; 75 cents, postpaid. Address Eugene Del Mar, care of "George's Weekly," Denver, Colo. This book sets forth a presentation, from the point of view of the man of science, of the fundamental principles underlying the philosophy of the New Thought.

"How to Control Fate Through Suggestion," by Henry Harrison Brown, editor "Now." Price 25 cents. Now Publishing Co., 1423 Market street, San Francisco, Cal. Mr. Brown says: "This little book is the first one written that makes Suggestion a Science as well as an Art. It deals with Life from the principles of Unity and unfolds a practical Philosophy from that point of view. The principle of Suggestion is studied in its relation to health, business success and happiness."

"Our Home Rights," 50 cents a year; 74 Bolston street, Boston, Mass. Advocates reform in social, political and religious life. Send for sample copy, and you will become a subscriber. From the 1st of January "Our Home Rights" will be enlarged, and the subscription price will be \$1.00 a year. Dr. Pfeiffer, the editor, has fasted in the interest of science for twenty-one days and thirty-one days, and is an expert in the laws of true living. He gives advice by letters. First letter, \$5.00; subsequent letters, \$2.00.

"The Pacific Coast—Around the World" is the name of a handsome, 115-page, bi-monthly magazine that has just come to our table. It is edited by W. Rose, M. D., and is published by the Pacific Coast Floating Exposition Association, at 540 Chamber of Commerce, Portland, Oregon. Price \$3.00 a year. It is devoted to the interests of the Pacific Coast and the Pacific Coast Floating Exposition. It is full of interesting matter appertaining to the welfare of the people of this coast, and is a first class magazine in every respect and one that Oregonians should be proud of. Fine photogravures are scattered through its pages in profusion. All lines of thought and endeavor—from agriculture to metaphysics, and from morals and religion to transportation—are ably presented.

Go on in all simplicity; do not be so anxious to win a quiet mind, and it will be all the quieter. Do not examine so closely into the progress of your soul. Do not crave so much to be perfect, but let your spiritual life be formed by your duties, and by the actions which are called forth by circumstances.—Francis de Sales.

THE JOY THAT LEAVES ONE HEART UNBLESSED WOULD BE FOR MINE TOO SMALL.



•PRESTO!

THE old times are dead and gone and rotten;
The old thoughts will never more be thought;
The old faiths have failed and are forgotten,
The old strifes are done, the fight is fought;
And, with a clang and roll, the New Creation
Bursts forth, 'mid tears and blood and tribulation!

—Sir Lewis Morris.

The greatest evidence of the progress of this day is that the children are being taught to be humane to all living creatures.

OUR HOME RIGHTS.

WE ADVOCATE REFORM IN SOCIAL, POLITICAL AND RELIGIOUS LIFE.

Organ of the U. S. Confederation of Medical Rights Leagues. IMMANUEL PFEIFFER, President and Founder. Published monthly by "Our Home Rights" Pub. Co., 74 Boylston Street, Boston, Mass. Price 50 cents a year.

REALIZATION.

The above is the name of a new periodical devoted to the Philosophy and Methods of the Higher Attainment, Psychic Science and individual unfoldment. It is an entirely new departure, being Special Treatises upon Special subjects and has attained a preeminent position. Send for free descriptive matter.

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OR

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KATE ATKINSON BOEHME, EDITOR,

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Remember Whole-World Soul Communion on the Twenty-Seventh of Each Month.

vol. 14, no. 12, n.s.

JAN.-FEB., 1902.

The
World's Advance-Thought
AND THE
Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas.....	1:43 p. m.
Augusta, Maine.....	3:03 p. m.
Boston, Mass.....	3:28 p. m.
Baltimore, Md.....	3:08 p. m.
Burlington, Vt.....	3:18 p. m.
Berne, Switzerland.....	8:41 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Berlin, Prussia.....	9:09 p. m.
Buffalo, N. Y.....	2:55 p. m.
Constantinople, Turkey.....	10:11 p. m.
Cape of Good Hope, Africa.....	9:26 p. m.
Charlottown, Pr. Ed. Id.....	3:58 p. m.
Columbia, S. C.....	2:48 p. m.
Columbus, Ohio.....	2:38 p. m.
Cape Horn, S. A.....	3:43 p. m.
Caracas, Venezuela.....	3:46 p. m.
Chicago.....	2:20 p. m.
Dublin, Ireland.....	7:46 p. m.
Denver, Col.....	1:08 p. m.
Detroit, Mich.....	2:38 p. m.
Dover, Delaware.....	8:09 p. m.
Edinburgh, Scotland.....	8:01 p. m.
Frankfort, Germany.....	8:43 p. m.
Frankfort, Ky.....	2:33 p. m.
Ft. Kearney, Neb.....	1:33 p. m.
Fredrickton, New Bruns.....	3:43 p. m.
Georgetown, British Gua.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Halifax, N. S.....	3:18 p. m.
Harrisburg, Pa.....	3:03 p. m.
Honolulu, S. I.....	9:51 a. m.
Iowa City, Ia.....	2:03 p. m.
Indianapolis, Ind.....	2:28 p. m.
Jerusalem, Palestine.....	10:31 p. m.
London, Eng.....	8:11 p. m.
Lisbon, Portugal.....	7:49 p. m.
Lecompton, Kan.....	1:48 p. m.
Lima, Peru.....	3:04 p. m.
Little Rock, Ark.....	2:03 p. m.
Milwaukee.....	2:18 p. m.
Mobile, Ala.....	2:18 p. m.
Memphis, Tenn.....	2:11 p. m.
Montreal, Canada.....	m.
Nashville, Tenn.....	2:23 p. m.
New Haven, Conn.....	3:18 p. m.
New York City.....	3:15 p. m.
Newport, R. I.....	3:28 p. m.
Norfolk, Va.....	3:05 p. m.
New Orleans, La.....	2:11 p. m.
Omaha, Neb.....	1:38 p. m.
Ottawa, Canada.....	3:08 p. m.
Philadelphia, Penn.....	3:11 p. m.
Panama, New Granada.....	2:53 p. m.
Pittsburg, Penn.....	2:51 p. m.
Paris, France.....	8:19 p. m.

Rome, Italy.....	9:01 p. m.
St. Petersburg, Russia.....	10:11 p. m.
Savannah, Ga.....	2:48 p. m.
St. Louis, Mo.....	2:11 p. m.
Santa Fe, N. M.....	1:07 p. m.
St. Johns, Newfoundland.....	8:38 p. m.
San Domingo, W. I.....	3:33 p. m.
St. Paul, Minn.....	1:58 p. m.
Spanishtown, Jamaica.....	3:36 p. m.
Sioux Falls, Dakota.....	1:48 p. m.
Salt Lake City, Utah.....	12:43 p. m.
Santiago, Chili.....	3:28 p. m.
Springfield, Mass.....	3:21 p. m.
San Francisco, Cal.....	12:01 p. m.
Tallahassee, Fla.....	2:33 p. m.
Vienna, Austria.....	9:21 p. m.
Vicksburg, Miss.....	2:08 p. m.
Vera Cruz, Mexico.....	1:48 p. m.
Wilmington, N. C.....	2:59 p. m.
Washington, D. C.....	3:01 p. m.
Walla Walla, Wash.....	12:18 p. m.

HERE AND HEREAFTER.

"In the corrupted currents of this world
Offence's gilded hand may shove by justice;
And oft 'tis seen, the wicked prize itself,
Buys out the law. But 'tis not so above.
There is no shuffling; there the action lies
In its true nature; and we ourselves compelled,
Even to the teeth and forehead of our faults,
To give in evidence."

ALL WHO DESIRE TO MAKE THE WORLD BETTER AND HAPPIER

SHOULD OBTAIN

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LOVE IS THE WAY, THE TRUTH AND THE LIFE.

Jan.-Feb., 1902.

PORTLAND, OREGON.

Vol. xiv, No. 12 —New Series.

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MY FATHER'S NEW YEAR'S MESSAGE.

M. G. T. STEMPEL.

O H, question not the ways of God,
His ways are always well.
Each one must reap what he has sown,
And not for wilfulness alone,
But for the sins of ignorance
He also must atone.
And though his heart with grief should break,
He never should rebel.
God's ways are always well.

COMING.

FURNITURE and household utensils will be made of a transparent material resembling glass, fireproof and very tough.

An instrument for inter-planetary communication, in which the scenery and inhabitants of other planets will be pictured.

The dress of men and women will be of white or light colored material, loose fitting, and both graceful and simple. No one will think of wearing a dark colored garment to hide dirt.

Artificial rain produced at will.

Glass houses, fireproof and marvels of beauty.

Kinetoscopic paintings for wall decoration, with scenery and figures in motion.

Aerial navigation.

An electro-magnetic invention will suspend the operation of the law of gravity at the will of the operator, and enable immense masses to be moved, as a feather in the wind.

Houses in the form of a circle, with courtyard forming inner circle, giving perfect ventilation and abundance of light, both front and back. The rooms will be made by movable partitions that can be shifted so as to make the rooms large or small, at will.

A megaphone that will enable an audience of a hundred thousand persons to hear every word spoken.

A telescope whereby the inhabitants and landscapes of other planets will be made visible.

Perpetual motion will be successfully shown in many inventions.

Self-sustaining bridges (without piers) several miles in length.

An attachment to ocean steamers that will prevent their rocking and rolling in the water.

A night writer to transcribe one's thoughts in the dark.

Opening up of the North Polar continent.

Discarnate spirits will materialize physical bodies, and pay visits of several days or weeks duration to friends on earth.

Mental-spiritual telegraphy will take the place, finally, of all telegraphs, telephones, etc. People on opposite sides of the globe will converse with each other more readily than they do now by the aid of the best perfected instruments.

Sun storage batteries will give light and heat to the whole world at all times of the year.

All manner of motors will be run, without any connecting wires, with the electric power generated hundreds or even thousands of miles away.—LUCY A. MALLORY.

*
* *

Blessings are involved in all things rightfully used; wrong use turns them into curses.

THOUGHT-ELEMENTALS.

THOUGHTS become elementals when sent out with force. These thought-forms do well or ill according to their quality. They have no will of their own; they simply work out the will of their creator. A thought sent forth with an inharmonious intent may attach itself to the one to whom it is sent, if that one is in a responsive condition to receive it, but, if not, it will return to its parent and work the mischief upon him or her. These thought-elementals sometimes become so strong that they cause those in whom they find lodgment, to commit suicide or murder. How often those caught in criminal acts will say: "I don't know what made me do it. I was not myself."

The spirit world of each individual is filled with thought-elementals.

Most people will dismiss this truth by saying: "That is all imagination." All we designate "realities" are but our imaginations typed in matter. Man's physical offspring are but composite thought-forms built up in material shape. Every thought man thinks, is his child, and is bound to materialize in some form.

A room where gentle, kindly thoughts are mentally or vocally sent forth will always give one a feeling of peace or rest, because these thought-forms voice harmony; on the other hand, a room filled with the voices of inharmonious thoughts will give one a feeling of repulsion, unrest and discomfort.

The remedy for all bad creations is in our own hands. A life of misery or happiness, bad children or good children, are not haphazard productions.

A man's creations—whatever they may be—are in the exact likeness of the thoughts that gave them form. If his thoughts are weak, his creations will be weak; if strong, they will be strong; if good, they will be good; if ill, they will be ill.

One can run in an evil rut so long that he becomes buried in it; it becomes his grave.

♦ PUT AWAY FEAR.

THE editor of "Occult Truths" expresses this great truth in an editorial, entitled. "Trying to Outwit Omnipotence:" "He who is not debauched with fear, anxiety and bargaining, but faithfully does what his hands finds to do will receive recompense."

[If all could live in this truth, worries and heartaches would cease to trouble; content and plenty would fill their place.

Fear is the creator of most of the ills that flourish so plentifully. When fear is put away, faith takes its place and brings recompense to all efforts. The one who is absolutely fearless can do no wrong, for he strikes no discordant notes. Ed.]

*
* *

LIFE is continually changing its garments (forms). It is only the ignorant, who perceive but the surface of things, who think that life can be annihilated because it disappears in one form. But if it disappears in one form, it is only to reappear in another. The life of the food we eat has changed its form by our eating the food, causing it to reappear in the flesh. The caterpillar disappears, but it reappears as a butterfly; the infant disappears, but the youth appears in place of it; the animal man disappears, but reappears as a spiritual man. Ignorance imagines that Life is merely local and restricted to certain forms, but Life can change its forms, as man can change his garments, indefinitely.

* *

"The blessings of God" rest upon all now, but ignorance turns them into curses. Hell is Heaven misunderstood. When we understand the heavenly, Hell will be no more.

*
* *

The thought you think or the act you do, is stored power for good or evil, and that power, with its growth or increase, comes back to him who sent it forth.—L. A. M.

PEACE AND GOOD WILL.

J. H. LUCAS.

“AND suddenly there was with the angel a multitude of the heavenly host praising God and saying ‘Glory to God in the highest, peace on earth, good will toward man.’”

When we consider how great was the discord in the world at the time the above remarkable incident occurred, how nation had been warring against nation, the fomenting of broils in communities, the burning enmities in the hearts of individuals, we may clearly view the great necessity there was of inaugurating a movement for peace and good will on earth. Because disorder and ill will prevailed in every part of the world, because martial prowess was regarded as one of the greatest virtues, celebrated in song and story, it was a pressing necessity that an era of peace and good will dawn upon the world, because the God of war was wielding a bloody scepter and exercising a tremendous power over men and nations.

Conquest by the sword was regarded as the legitimate road to enduring fame, and the achievement of power. The vaulting ambition and lust of power in the minds of military chieftains so blinded them that they did not stop to seriously consider the privations, distress and frightful horrors to which the millions were subjected. The most sacred rights were trampled under foot and every principle and sentiment of humanity was outraged. Man became the most violent, ferocious and implacable enemy of his fellow man, and, in thousands of instances, the appealing innocence and helplessness of little children was considered as naught by a heartless soldiery, while multitudes of captive women became the unwilling victims of a debauched military despotism, and were crushed by the cruel hand of remorseless passion, and the ghastly desolations of war, with all its appalling train of unmitigated horrors, established a reign of terror, filling the minds of millions with despair.

But war is not the only influence in the world that is destroying good will, sowing the seeds of discord, and pushing peace far into the background. Many other disturbing elements have been at work exerting a baneful influence and retarding the progress of peace on earth. Of these we may mention only a few, and among these we will briefly refer to selfishness as a most potent factor in producing discordant conditions and unhappy consequences among men.

Selfishness is in opposition to the best interests of the true Brotherhood of Man. It often takes advantage of the pressing necessities of others and makes cruel exactions where resistance is impossible, and in defiance of earnest protest. It seeks to take advantage of the ignorance, weakness, helplessness, and, sometimes, the religious credulity and superstition of others for purposes of temporary personal gain.

Envy is a poisonous element insidiously working evil in society. Envy, that feeling in the heart which works as a festering grudge, exciting pain in the mind at the success of others. How unworthy is the character of envy, feeling uneasiness or discontent at the superior excellence, reputation or happiness enjoyed by others, to repine at this prosperity, grieve because others have been successful; although this may have been acquired meritoriously and without selfishness, as the legitimate result of diligent endeavor. It is easily seen that the natural and inevitable result must be very injurious to all concerned; because the feeling of envy is utterly contrary to the law of love, the second commandment given by the Nazarene, namely: “Thou shalt love thy neighbor as thyself.” Envy makes a malign substitute in the way of discontent and hatred, and that without the slightest cause in justice or reason.

Suddenly there was a great multitude of the heavenly hosts with the angel who had just delivered a cheering message to the surprised shepherds, and with increasing surprise they heard them sing a delightful song; yes, a benediction of “peace on earth, good will to men.” The rhythmic sweetness and power of that song having cheered millions of hearts through the moving centuries to the present time still lives to bless mankind. It is living and imperishable, and will touch responsive hearts through the ages to come.

Its mission is enduring because it is the purpose of Infinite Love to banish all discord and war from this fair world, and to so renovate and purify it that it shall be the abiding place of a universally beneficent civilization. When this is accomplished, peace and good will certainly will everywhere prevail, because the conditions from which flow all that is destructive of fraternity and all that promotes divisions, selfish ambitions, unworthy competition, bitter antagonisms, intolerance of opinion and social disorder, will be destroyed.

Much of the disharmony and turmoil of society proceed directly from ill will dwelling in the heart as an insidious moral poison, and manifesting itself outwardly in the daily life, pervading with its blighting influence the surrounding atmosphere. Many do not realize what destructive instruments for evil they are when exercising that malignant and dark influence—ill will.

But for all this good will is the efficient and unfailing remedy. Good will is positive; it is humane—it is Divine! It is exercised by the angels. The Divine is ever seeking its increase and exercise. It goes forth as a true benediction from every radiant soul.

Peace and good will are exercising a transforming influence in the world. As the morning light silently and yet effectually disperses the darkness of night, so peace and good will, like true angels, are bringing moral order and happiness to the world.

Mind reading is spiritual conversation.

USE OF DISCIPLINE.

W. P. PHELON, M. D.

ON every hand, are illustrations of how the fires of life pour down on devoted souls; how the crushing blows of outward circumstances squeeze together in closer and closer concentration, driving out all but the purified atoms which belong thus closely together.

It does not seem to those who are on the forge, under the hammer, that it is kind, wise, or for any good purpose whatever that all this suffering comes; suffering of soul; agony of mental distress, only they who have felt and known can understand. It is cruel advice, or may seem so, to say a development into steel is the quality which must be uppermost; is the quality sought for and brought out in this fierce and harsh training.

The Damascus blade is the sword of all swords for defense and offense. The untempered swords of the ancients are not to be named within the same hour or day with this flash of fiery steel. Seek only the best. Again and again is this inculcated in your Record of Ancient Wisdom.

They who endure in resistance, maintaining the single thought "I am I," and however the white-hot fiery focus may touch them; however the conditions have been confused, if this idea can be held of the continued overmastery; the ego-ship; then the happenings, no matter how overwhelming or terrible in aspect, will become to us simply a part of the machinery to perfect purification, the solidifying and closer unity of the individual soul belonging to the ego. Thus would its capacity for union with the Universal Soul increase.

Hold fast to the knowledge of the higher self that belongs to each of you. The Divine Monad has condescended to descend into matter and seek for itself, without the consent of the intellectual and physical, this very purification and separation of the outer. That which the physical may shrink from, the incarnated ego may eagerly seek. In all cases, the incarnating ego will accomplish as it seeks, without any regard to the suffering, or the acts of the present physical, which is simply here for its use and behoof.

Let the conscious resistance of the soul force and spirit dominance seeking always the Infinite Light, dwell and abide with you.

INSPIRATION FOR ALL.

"FAILURE to control the appetites is one of the first steps in the direction of sensuality. The appetite must be trained to be subject and not the master."

"Many people think they will be extricated from their undesirable conditions by a change of environment. Few are bold enough to make the start at this day to unravel the tangled ends of life."

These are two excerpts from December No. of the World's Advance Thought.

They contain truisms not appreciated by the majority of mankind.

If but as health progenitors, they would be worth cultivating; but they do even more. Controlling the appetite or any physical desire, is a curative per se, of any organic derangement—if continued long enough—for in the exercise, the will is put into motion, which fills the body for the time being with pure magnetism as it emanates from the spirit (our magnetic store house). This is healthful in itself, and the self-denial changes the vibration of the appetite or desire from a negative to a positive tendency without destroying the same for practical use or needs—only that it brings the life force of it in harmony with reason, and enables this to control it. That is the first step in the direction of spirituality, the antithesis of sensuality, ultimating in inspiration, because spirit is positive and needs a like vibration from the mental to contact with it. Under positive inspiration the appetites become the subjects, and remain so, as long as the possessor wills it to be the case.

Change of environment is not, therefore, subject to change of conditions. It must be self-induced, self-earned.

"Few are bold (or willing) enough to make the start to unravel the tangled ends of life."

They may be bold or willing enough, but too many surrender again after the first attempt. Because they cannot see good effects immediately, they imagine the endeavor is vain. But a twenty-year habit cannot be neutralized over night, or on a mere pledge. The vibration is consistent with its creation—its indulgence—and a counter-vibration or influence must be set up against it. Consistency in the latter will show up good results in time.

In abnegation vitality is stored up and strength comes first; then health. And as the positive influence or vibration gains in potency or force, the first signs of inspiration will be sensed. After that, development is more rapid, for new light is added to the impetus and encourages along the way, "to unravel the tangled ends of life."—Arthur F. Milton.

PERFECT TRUST.

WALTER DE VOE.

PERFECT, abiding trust in Jehovah-Jireh, the self-existent Provider, furnishes the God-Power with the mental energy that enables it to come into manifestation.

There is always and forever in our midst a love so free and generous and a power so mighty to supply every demand made upon it that there is no need of anyone living in poverty and want. Jesus lived in the consciousness of this omnipotent One, who through his perfect faith was able to accomplish what seemed like miracles.

Whenever Jesus could infuse his patients

with a sufficient amount of his mental energy to allow the miraculous Spirit to come into manifestation, there was almost instantaneous results, and if they were not receptive to his mind, and unable to partake of his faith, he did not try to heal them.

Elijah could infuse inert objects with his mighty mental energy, so that even the ax swam in response to his will.

All is Mind, and in the most positive condition of Mind the irresistible power abides, and it is only necessary to form a connecting link of positive thought between our mind and this power to enable it to come into expression. Our minds reason and think about this Almighty Goodness, and we affirm what we have learned of the All-Good, and through this exercise of faith we gain an abiding, unwavering trust in that great law of supply which is equal to any demand,—the infinite generosity of the Father. The Father knoweth what ye have need of before ye ask.

When the electrician wishes to transmit a powerful electric current, he chooses a wire of great resistance. A wire low in the power of resistance would be burned up by the current. The power of God is like electricity in that its instrument must be cultivated to the highest degree of positiveness in the faith of God, through education in the knowledge of the truth which fills the mind with the absolute certainty that All is Good for All is God, and with the elimination of all doubts there comes the conscious ability to make manifest any desired quality or attribute of God. God seeks ever to manifest His goodness, vitality and prosperity to His children, and wherever anyone consciously or unconsciously fulfills the law of divine expression they instantly realize the beneficent power of God.

The Spirit of Omnipotence dwells in the exalted state of the Universal Mind; in the most positive essence in existence. Thought is the vehicle through which the Spirit comes into expression.

The stillness of mind which allows this power perfect expression is not the negative condition of the unthinking mind, but the exalted passivity attained by climbing the ladder of true thoughts into the realm of omniscient Spirit, to where the mind is fused by the ardor of its faith and devotion into oneness with the Almighty Energy that surmounts every obstacle of time or space and reveals the absolute Goodness as a reality in the Now.

"Soundview," a magazine devoted to the obstetrics of thought and the philosophy of existence. Exponent of the Society of Evergreens, composed of men-not-afraid-of-an-idea (and women) whose prime object in life is to learn to think. Just 1901 copies of the first number will be printed—and the type will be distributed. Those book lovers desiring to preserve this issue should order at once. \$1.00 for membership in the society and "Soundview" one year. 10 cents for sample copy. Address: Soundview, Ollala, Wash.

PARTINGS.

THE gates of Heaven can never be closed, for every instant of time some released and glad soul, from some part of the earth's surface, crosses the golden threshold and finds rest. The air is filled with goodbys and the welcome of angels, and if we hear the one and not the other it is because our faith is weak and our ears are dull. We are apt to forget when some dear heart leaves us that if there is sorrow in our homes there is great rejoicing in the upper zone.

After the weariness and pain of a long illness, heaven is what a safe anchorage is to a storm-tossed vessel. The vessel heaves a sigh of relief that its struggle is over and it can rest quietly on the bosom of the calm waters which are so land-locked that it has nothing to fear. It has done brave battle with wind and sea, and has perhaps been taxed to the utmost to hold its course, but the rattling of the anchor chain means that the victory has been won, and that sunshine and blue skies are to be the reward of its brave efforts. So the soul, hampered and handicapped by some insolent and aggressive disease, becomes resigned to separation from the body, and finds in another world the peace and freedom which were denied in this. It hesitates, possibly, as it approaches the end, because it is a strange experience through which it is about to pass, but when the crisis is over, and it soars to realms unknown in company of those whom the Father has sent to see it safely on its way, it is like the traveller who suddenly emerges from the multitude of dangers and hardships and finds himself in the embrace of old friends.—Rev. George Heworth, in Sunday "New York Herald."

Any man is educated who is so developed and trained that, drop him where you will in the world, he is able to master his circumstances and deal with the facts of life so as to build up in himself a noble manhood, and be of service to those that are about him. That is what education means; that is what it is for. Knowledge of foreign tongues, a list of historical facts concerning the past, information poured into a man's brain—these things are not education. There are learned fools!—Rev. Minot J. Savage.

We return thanks to Harold W. Whiston, Esq., for the package of supplements to the "Macclesfield Courier and Herald," which he so kindly sent us for distribution. The supplement is headed "The First Christmas of the New Century. Mercy and Kindness, or Cruelty and Human Degradation? Which?" Then follow three splendid articles by three well known Vegetarians, Josiah Oldfield, M. A., Harold W. Whiston, and Bramwell Booth, Chief of the Salvation Army. Send us a one-cent stamp to pay postage and you will receive a copy.

WHEN THE PENDULUM SWINGS BACK AGAIN.

F. P. WAGNER.

It has been prophesied for years past, by Astrologers, Palmists and Seers, that near the year 1903, there will occur a panic, or some great disaster, in the United States. Palmists say that in every hand there is a mark of disaster to occur at that year. Some think it will be a war, while others say it will be a panic.

There is abundant evidence at hand, at this time, to indicate what the disaster will be. There is conflict and contention on every hand, and faction is arrayed against faction, and all striving for the mastery. If we could but see behind the Throne, and see the forces drilling for the oncoming conflict, we could then predict what would occur. These forces are working under cover. I never attend political meetings of any kind, therefore, I am not a bitter partisan.

Imperialism was supported last election by the rural vote of the United States. The vote of the cities was largely against the continuation of foreign wars. The increased prices of horses and cattle influenced this vote of the farmer, for war. War has continued with all its disastrous effects, and every thing is said and done that can be in its favor.

The churches join hands with the doctors, and a demand is made that Socialism, Mental Science, Christian Science, Dowieism, and all other liberal societies must be kept in check, "for the protection of the people." The charges against these societies are that they are making money and taking people out of the churches.

Herman, the Healer, went on his tour through the country, a few years ago, he exhibited in many of the large cities, renting the largest theaters, and paying large sums for them. It is said he paid two hundred and fifty dollars a day to some daily papers for the publication of his miraculous cures, which were humbugs.

A sleight-of-hand performer, or some other fakir, will take in some town, turn the audience into monkeys, and have them scamper around the room; the fakir carries away a thousand dollars or more. Why not protect the dear people in these cases?

I am sorry that the Mental Science people make charges for their treatments. I have done all I could to prevent it, but they saw differently, saying "their own would come to them," and that the "spirit said charge so much."

The churches nearly all stand with the party in power, and favor the suppression of these societies, and there will be two powerful factions against each other in the next election; the Mormons, Adventists, Mental Scientists, Spiritualists, Socialists and friends of these societies, who are not members of any, but are friends to all of them, will vote one way.

I believe that the Democratic party will capture the Socialist party, by making some concessions that they will approve of, and all the factions and societies I have mentioned will vote solidly together.

The excuse that the persecuting parties are making, that they "want to protect the dear people" is not true. This is an age of trusts, factions, corners and combines whereby people are amassing fortunes in government contracts. When a transport ship was fitted up here on the coast recently, for the carrying of horses to Manila, the contract was let for thirty thousand dollars. The contract lasted about two months, and I was told by the foreman who was in charge of the work that the contractor cleared fifteen thousand dollars on the contract. It is a well-known fact that the party who has the contract for supplying hay to the transports gets more than three times the regular price for which hay is selling in the market. Horses that sold for three or four dollars for canning purposes three years ago now bring sixty dollars for war purposes. I mention these facts to show that the excuse that the parties who are at the bottom of this persecution, are not doing it to "protect the dear people."

Now when the pendulum does swing back there will be a crash. It is said that when Henry Thoreau was put in jail for some violation of the tax law, Emerson went to see him, and asked him what he was there for. To this Thoreau replied by asking Emerson why he was not there.

It is the better plan, where one is desiring spiritual growth, that they have only good will for all, and that they follow the line of least resistance.

Watch the events during the next few years.

Do not think any thoughts in the sight of those who are ensphered in your mind-spirit, that you would not act out in the sight of those in the material world. The worst misery for undeveloped people who pass out of the physical body, is the knowledge, when they get on the spirit side of life, that all their thoughts were more visible to discarnate spirits than their acts were in the world to incarnate spirits.—L. A. M.

Strength comes by growth. This is a spiritual, as well as a physical, truth. If you are not growing your spiritual nature, you are as weak in the spiritual world as you would be in this world if you were to remain an infant.

Angels live in the atmosphere of Peace; devils, in that of discord.—L. A. M.

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EDITED AND PUBLISHED BY LUCY A. MALLORY.

GREETING TO HERMETIC BROTHERHOOD.

(New Year's Eve.)

ABBIE WALKER GOULD.

AWAKE! Awake! Arise! The watching time is o'er!
A New Light breaks around, and spreads from
shore to shore;

Its splendor will not vanish; its power will not wane;
Mankind has now at hand what long he sought in vain!
And with the "New Time" vigor, and with the grand
Ideal,

He, with the chisel "Thought," shall manifest the Real!

Awake! Awake! Arise! The hill-tops are aflame!

The choir of ancient Brothers chants forth the glad
refrain:

"Atlantis is redeemed, is risen from the sea,

And with its risen heroes, from prison bars are free;

And though its homes and jewels may sleep beneath the
wave,

The Spiritual Power is potent all here on earth to save!"

THOUGHT THE CREATOR.

ALL living structures—mineral, vegetable, animal, man, spirit—evolve in harmony with the thought involved. Nothing can rise, physically, mentally or spiritually, above the thought it has cultivated, and of which its living structure is the representative.

If the animal man desires to evolve the spiritual man, he must cultivate spiritual thought, for in all materialization the mental plan must first be evolved, and then the material structure is built up in harmony with that plan.

The physical structures of the various races of men have been evolved in harmony with their states of consciousness. Narrow thoughts construct a narrow brain, and ugly physiognomy, in harmony with those thoughts; broad, progressive thoughts construct a dome-

shaped forehead and give a Godlike appearance. Whatever mental-spiritual man livingly constructs by his thoughts he must live in, and will either suffer the discomforts of its restrictions, or enjoy the charm of its perfect structure. The spirit world for each one is that which he has livingly constructed by his thoughts; and, just like his physical body and mind, it may be a prison home of darkness and discomfort, or a palace of light and joy and bliss.

In all worlds thought is the creator. The Creator of good is the pure, refined, loving thought; the Creator of chaos is the gross and inharmonious thought.

Thoughts are seeds that reproduce their like in ever-increasing quantity, and, as you think, you sow in yourself and in the world, and the harvest or reaping time is conscious realization of all the thoughts that you have sown, and their increase.

You must in all worlds live in the living structures you yourself have built, and if you do not like them, you alone can and must change them before they will be changed.

In each sphere of existence, physical, mental or spiritual, man must grow his own embryo before he can have birth in any of these states of being.

When he infracts the civil law he is put in prison, but when he does not live in harmony with Divine Law, he makes a prison house of his own mind and body.

What the world needs to become thoroughly conscious of for its own peace and happiness, is that what a man does in life he does to himself; for Life is One (it is not separate, as the appearances of matter with which it temporarily clothes itself would imply). If he arrests the evolution of Life in matter by killing an animal, he, to that extent, arrests

also the evolution of his own being to outgrow the animal state of consciousness.

A world can be governed by a man, just as well as a state or nation can be, but before he can govern a planet he must evolve suitable physical and mental structures through which the Universal Forces can operate to control a world. Now he can no more govern a planet than an animal can govern a city, and for the same reason—the ignorant thoughts he has cultivated have produced physical and mental structures that can only be in harmony with his spiritual state.

In all worlds and in all existences, mental and physical structures can never rise higher or evolve greater powers than the thoughts that constructed them will permit.

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APPARENTLY healthy, strong men and women become sick and in a few days die. People marvel at this, and yet the explanation is easy. Until the age of forty-five the body can often withstand the excesses in eating and drinking, depletion of the vital forces, and the corroding and weakening influence of drugs, but after that age it cannot stand the abuse. A temperate life is the only happy life, and that life is in practicing kindness, chastity and moderation in all things. The self-inflicted wages of physical, mental and spiritual ignorance is death. The "last enemy" (death) cannot be destroyed until that which leads to it is no longer cultivated.

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A Messiah stands (like the channel at the intersection of the hour-glass) as an intermediary between the two worlds, that the spiritual forces may flow through him from the world above to the world below. The Messiah renders the communication between the two worlds possible, and he is not alone the channel for spiritual elements, but also for all the elements of mental and material progression.

ACTION—progress—is Life; inaction is Death. All things that go to make up the joy and comfort of life are due to harmonious activity of the being. Live in a room and neglect to cleanse, warm and beautify it, and it remains cold, cheerless and a prison house. Thus it is with the mind. Neglect of the mind makes it cold, cheerless and ugly. Its possessor wants to flee away from it, and thinks that the pleasures of society will compensate for this neglect, but as society cannot do for his mind that which he must do for himself, when he is alone he realizes his undeveloped condition and is unhappy. Therefore, live for your own best unfoldment and you will reap a joy that society cannot give. Then when you are alone you will not sigh for a mythical Heaven to go to. You yourself will be that Heaven.

*
* *

ONE of the best repartees we have heard was at the dinner table at a camp meeting. A gentleman, who was a Vegetarian, was quietly eating what vegetables the table afforded, when a lady sitting beside him said: "I notice that you eat no meat. You must be a Vegetarian. Excuse me, but I cannot help laughing when I think how much like a cow or sheep you are, living on grass and carrots." The gentleman took up his pocket handkerchief and applied it to his eyes, and made loud demonstrations of grief. The lady asked him: "Why do you weep?" He answered: "I am grieved for the poor animals who have been cruelly tortured and murdered in order to supply you with their corpses for food; I am crying to think how so gentle a human being can so thoughtlessly eat the diet of tigers and hyenas."

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An error-bound world despises Truth, but, in the end, the almighty power of Truth is manifest, and she is installed as Queen over all, where she was at one time treated as a beggar.—LUCY A. MALLORY.

LIFE ON A FARM.

ELIZABETH AKERS.

THERE is a side to farmin' life that always seemed to me

The nearest touch to Paradise that here on earth can be;

The side that deals with growing crops, and trees, and free fresh air.

With out-door work, and peaceful thrift, and harvests full and fair.

I like the safe and prosperous look of farmin' neighborhoods.

I like the wide, wild liberty of fields, and hills and woods,

The newness of the wakin' earth—the start of winter wheat—

The bird-songs 'fore the sun is up—there's nothing half so sweet!

The smell of new-turned furrows in the shivery air of spring,

The woodchuck on the stone-pile, and the red-breast on the wing,

The pleasant haste of plantin' time, the busy click of hoes,

The long, long ranks of hills of corn, all patted down in rows.

I like to see its sharp green points push through the mellow earth,

The beans come hurryin', wrong-end first, for all that they are worth.

The fat, green lobes of pumpkin plants before their first leaves show,

And sturdy young potato sprouts in such a rush to grow.

The big bouquets of apple trees, so sweet and pink and white,

The new-sprung oats, their tender green half-golden in the light,

The wood-lot's different colors, where the pines and maples show,

The young grass in the mowin'-fields—why you can see it grow!

I like to see the swallows come—the birds that slight the leaves

To build on rafters in the barn, and underneath the eaves;

To see the girls go strawberryin', with basket swung on arm—

And if they do tread down the grass a little, where's the harm?

I like to feel the gracious days grow long and warm and sweet,

To see the apples swell and blush and ripen in the heat;

I like to see, in hayin' time, a lot of sun-burnt men

Mow wide smooth swaths across the field, again and yet again.

I like to see the farmer at his open-air pursuits,

With bits of grass and buttercups stuck on his dew-wet boots,

And when his work is done at night, I like to see him stand

And cast that sort of ownin' look across his stretch of land.

I like the time o' harvest, when the fields bask in the heat,

When meadow lots are golden, and it's time to cut the wheat;

I like the sound of riflin' scythes—the sheaves that dot the land—

There's not a prettier sight on earth than reapin' done by hand.

But there's another rougher side to life upon a farm—

The sacrificin' helpless things that never did you harm,

The bringin' up of poor dumb brutes to trust you day and night,

Then sellin' them for butchers' meat, or killin' 'em outright.

I could not pet the orphan lambs, and teach them how to drink,

Then turn them over to be killed without a single wink—

And even the little pinky pigs—it's fun to see them play—

I couldn't bear to cut their throats for my Thanksgiving day!

I don't believe in sellin' off my friends when they grow old,

And reckonin' all their faithful years against a little gold;

'Twould make me feel as if I were an ingrate and a thief,

To milk a poor cow's life away, then trade her off for beef.

I couldn't drag a baby calf out of its mother's sight

And hear her beg and beg for it, and call it day and night;

I could not hear her mournful cry, and still respect myself,

When its poor head lay scraped and cooked upon my cellar shelf.

I couldn't teach an ox to trust my hand and mind my call,

While all the time I knew I meant to murder him next fall;

I couldn't gain any creature's love for selfish treacherous ends—

I draw the line at dinin' on my most familiar friends.

I like to hear across the fields, the echoin' dinner-horn,

Like gettin' in the rye and oats, the apples and the corn;

I don't object to pickin' rocks—I like to lay s. one wall—

Like choppin' in the pasture lot, and pillin' wood in fall.

Yes, all that side of farmin' life—I think it can't be beat;

Like huskin' corn and stowin' hay—it's wholesome, and it's sweet;

But I detest the cruel part—I'd rather never see

Another bit of chop or steak than have it
killed for me.

So, father, you may count me out, and deed
the farm to Seth—

I couldn't be happy livin' on my fellow-crea-
ture's death;

I know you think me foolish, and will hate
to see me go,

But 'tis my nature—and you know my moth-
er felt just so.

I'd rather labor in a mine, shut out from sky
and clouds,

I'd rather ship and go to sea, and climb the
shaky shrouds,

I'd just as soon join cannibals, at earth's
remotest ends,

As live the average farmer's life, and kill
and eat my friends.

For cannibals, I've heard and read, so far as
they are known,

Only devour their enemies—they never eat
their own—

Which seems like an improvement on our
"enlightened" way,

Who feed and flatter to destroy, and cher-
ish to betray.

QUIDA ON "SPORT."

To the Ladies of the Primrose League: "Why do you do nothing to clear your class from the stigma of its insane sacrifice of time and interests to sport? Why do you allow generation after generation to grow up in an ignoble atmosphere saturated with the blood of slaughtered creatures? Why do you permit your sons and grandsons at Eton to gloat over the agonies of the poor little hunted hare broken up' before their delighted eyes? Why do you not strike off your visiting list and shut your doors to the women who glory in the 'big shoots,' who tail the otter, slay the hand-fed pheasant, crowd to the pigeon-clubs, and count with triumph their grallocked deer and landed salmon? Why are you passive and indifferent when rabbits scream in your traps all night long in your parks, and the keeper nails in triumph to his board the nightingale, the goldfinch, the kingfisher, the jay, the dove? Why do you grace with your presence the hunting-breakfast, the moor-luncheon, the deer-drive, and smile to see the blood-stained bags crammed to suffocation with still palpitating life? You lecture the poor and preach to electors, but to your own people, you are dumb."

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SUGGESTIVE THOUGHTS.

M. LENA MORROW.

THE wealth of love which comes to the lover is in inverse proportion to the poverty of the seducer.

When we are living consciously in the Eternal "Now," every word and deed is spoken and performed in perfect harmony with the various conditions governing relative time.

There is a vast difference between being alone, and being lonely. The awakened soul that has overcome all sense of the separateness in time and space, is never lonely, even though he be apparently alone. He who is a slave to time and space is ever lonely when alone, and sometimes even when not alone.

When deception calls itself diplomacy and seduction calls itself love, then Truth says to the deceiver, "I will have none of thy deception;" and to the seducer, "I will have none of thy seduction."

THE TRUE AND THE FALSE.

THE other day I spent several hours in a house with two people whose one endeavor in life is to be spiritual. They talk about spirituality. They attend a summer conference devoted to spiritual things, where everything else goes to wrack and ruin. And, I verily believe, they would go out of their way to meet pain and sorrow for the sake of growing spiritual thereby.

After these people had talked for awhile, a caller came who never makes any pretensions. She is simply a sweet-tempered, warm-hearted, whole-souled woman of the New England type. Her remarks were bright and cheery, and referred to events of minor importance. She said nothing about spirituality. Yet her presence was a gracious relief.

Why? Because the spiritual people were highstrung. Their presence was wearing. One felt inclined to rush out and breathe the fresh, pure air.

The cheery woman brought an atmosphere of restfulness. She probably possessed more spirituality to the square inch than the others will win by ages of high-strung zeal.

It is to be doubted if any high-strung, emotional person has the first intimation of what spirituality means. Such people are chiefly interesting as pathological cases.

If to be spiritual means to neglect everything else, then let us never be spiritual.—The Higher Law.

[There are those who believe that religion is something apart from the daily life; they think that spirituality is something entirely disconnected from the common duties of life; and that it is religious—spirituality—to be constantly affirming "All is Good;" "I am God," etc. The true essence of religion and spirituality is to live one's life up to the highest and best—the common life glorified by Love, Wisdom, Justice, etc. Ed.]

NO MISSING LINKS.

S. A. MERRILL, M. D.

IN charting the great planet, earth, for the distribution of its manifold functions and forms of life, the Supreme Architect first mapped out the basic forces of civilization in the very structure of the living world itself, both in its geological and in its geographical conditions and elements for the evolution of life upon it.

It is this important fact that so intimately concerns the development of the floral and the faunal life-forms of the planet, that has misled the materialistic philosopher in studying the forces as well as the processes by which creative progress has been carried on. For every degree of longitude and latitude is not only a material idea, but also a spiritual one. In the distribution of the climates, the soils, the rocks, the waters, and the forms of the continents, they have all been arranged by the Creative Wisdoms in a way to co-operate with the cosmic world-building forces, to aid them in the evolution of all created life forms. In crossing the continent from the Mississippi valley to the Pacific Coast region, one is struck with the transformations in form and color that have taken place in his old familiar friends—the robin, the dove, the squirrel and others of his former acquaintances, among both animals and plants.

Originally the same, the Creative Intelligences found different climatic foods and forces, different tools to work with, and as creation delights in variety it has in many cases supplied us with varitones in place of monotonies. They are pictures impressed upon the pages of the great Book of Nature by its Great Author. For all things bear the stamp of His intelligence and His energies expressed in harmonious and mathematical forms.

This differentiating energy of the creative functions is not only displayed in a very remarkable manner in the evolution of the lower life forms of our world, but formulates itself in an even more characteristic way in the higher forms of the life of man.

Take our own people as an example in point. It is possible for an expert in American biology to go into an assembly of a thousand persons of American birth and descent for several generations, all of them strangers to himself, and from every part of the Union, and determine the state in which each one of them was born and bred, and make few mistakes.

Of a truth these local transformations, so marked in their character, are not due wholly to local causes, not yet to cosmic forces, but to Spiritual causes also in the incarnations from the Spiritual world.

The various terrestrial life forms in turn supply the bases for the incarnations that come from the various races, sub-races and arch-races of the Angelic forms of Spirit Life.

From the summits of existence to the lowest depths of the chain of being there are no

“missing links,” save the imperfection of man's knowledge. Not by “insensible gradations” hath the Divine Architect wrought out the manifold life forms, in which “He lives and moves and hath His being.” But in vast cycles and by leaps and bounds hath the creative processes been accomplished.

Not by post-uterine means and methods, nor during extra-uterine states and conditions, save, as has been already stated, but by and during intra-uterine forms and modes of existence have those important transformations been effected that we term species, genera, etc.

And this statement of the Divine law of creative, progressive evolution is in practical harmony with the views of Agassiz, Cuvier and Liebig—the greatest of the world's comparative anatomists and scientists.

Says Prof Agassiz: “All domesticated animals and cultivated plants are traceable to distant species.”

And the domesticated pigeons which supply so large a portion of the illustrations are, notwithstanding their great diversity under special treatment, no exception to the rule. The truth is our domesticated animals, with all their breeds and varieties, have never been traced back to anything but their own species. Nor have artificial varieties so far as we know failed to revert to the wild stock when left to themselves.

As we have already seen in previous numbers Judea, Greece, Rome, India, have performed very important parts in the evolution of the literal forms of the Divine Word. And this they have done and do because as nations they represent the Divine Word in its various cosmic forms. India evolved the idea of the Brotherhood of Man, but upon class and caste lines. But these fraternal caste lines included within them even the animal world beneath him.

But to Judea was assigned the very important office of evolving the more perfect religion of Christianity, whose central idea is the Divinity and the Divine Unity of all life. It is the Fatherhood of God and the Brotherhood of Man.

These divinely grand conceptions of man and of his eternal relations to the Divine Being have hitherto been little more to the world in practice than an ideality, a golden dream that has haunted man's imagination and inspired him with hope during the long dark ages that have elapsed since the man of sorrows.

But the signs of the times are full of great promise. The old civilization is swiftly approaching its end, and Socialism, the “New Heavens and the New Earth, wherein dwelleth Righteousness” will shortly take its place.

While all the nations are destined to sustain important uses, and functions in the new world's civilization—the Divine Cosmic Man—two of them will play very important parts in it.

They are the two great national, or rather, racial movements of combined nationalities,

we term Saxon and Slavon—destined to divide between them the moral empire of the world.

To one of them has been committed the sublime task and office of evolving and imparting to mankind the great institutions of Civil and of Religious Liberty in their more perfect forms.

Aside from these peoples who speak the English tongue, no nation has as yet shown itself capable of self-government, with universal tolerance of religious opinions.

The Slavon is the dual feminine complement of the Saxon, and will ultimately present to the world a vast concourse of peoples and nations whose institutions have been wrought out on purely socialistic lines. The twain constitute the head races of the world.

They are symmetrical halves of the Divine Humanity, and in the evolution of its institutions they represent respectively Wisdom and Love. Each wing of the Divine Humanity has received its own special office and function in the affairs of mankind at the hands of the Divine Architect and will yet work out its manifest destiny in an integral and peaceful relation to all other nations, empires and races in the bosom of the great holy, divine Universal Republic.

There is no need of heat, anger or interference between these two great movements on the planetary theater of time. Each one has its own "metes and bounds" assigned to it, geographical and other, which neither will be permitted by the higher powers to finally transcend.

In harmonizing and otherwise preparing the great nationalities of the world for the higher civilization, the various world religions will still play a very important part. For religion is the basis of philosophy and of science, and the central building-force of civilization itself.

Of all these religions Christianity is chief, and as such will supply to the other religions and their peoples those vital and indispensable principles of Spiritual and metaphysical truth in which these other religions of the world are deficient.

Meanwhile Christianity itself is undergoing a gradual but real transformation. Its more crude, literal, theological and mythological forms of truth are giving way under the benign rays of the great Sun of Scientific Truth, and its more occult and interior forms of truth are expanding under the intelligent scrutiny of more advanced thinkers, into universal truths, principles and symbols.

But the greatest, grandest, most vital of all these symbolical truths, as disclosed by the Master in his last, great address as delivered to His disciples, just before His death, and recorded in John's gospel, are yet to be more fully disclosed to the spiritual understanding of man.

They relate to the Social, Spiritual and Metaphysical forms of the Spiritual man which, like its cogener and similar, the material man, is not a mere formula of words ingeniously arranged, but, like its material counterpart, is a tangible concrete entity of

living forces.

In the Social, Divine, Cosmic Man, or Megacosm, the individual man enters, by proper faith and works, and becomes vitally related therein to his fellow man by living forces as potent as those which relate the stars to each other in the realms of space.

In no other form of the Living Word, ancient or modern are these great occult—yet fast becoming manifest—truths concerning the metaphysiological forms of the spiritual body of man, taught with so much truth and distinctness, as they have been in the discourses of the Christ, as recorded in John's gospel. The book occupies a distinct place in the literature and philosophy of the world.

It presents to the mind of man the sublimest picture of the physiology of the Spiritual man and of his relations to the spiritual universe, to be found in the words of any teacher, ancient or modern. Through the spiritual organs and functions of the Cosmic or Social man, he inspires the interior life forces (atmosphera) of great Nature-God-digests and elaborates them within the cunning interiors of his own marvelous being, and afterward gives them to his fellow man for his eating—"loves and wisdoms," Spiritual magnetisms, "bread and wine," "flesh and blood," "Except ye eat of the flesh of the son of man and drink his blood—the Cosmic or Social man—ye have no life in you."

But saith ignorance, "How can this man give us his flesh to eat?"

Yes, mankind are beginning to understand these great interior facts in the life of the Spiritual man. He is becoming Gnostic.

"The Good Health Clinic," Syracuse, N. Y., ought to have a place in the library of every family. Price 50 cents a year.

J. Edward Morgan, the author of a book of excellent poems, "Morning Glories," is the publisher of a monthly family paper, entitled the "Cricket." Price, \$1.00 a year. Address The Cricket, Central City, Neb.

Another new occult monthly, "The Psychic Journal," has entered the literary field. Price three-pence a copy. Address: Editor of the Psychic Journal, Montague Chambers, 8 Elizabeth street, Sydney, N. S. W., Australia.

The Philadelphia Vegetarian Society, of which Rev. H. S. Clubb is president, is a strong and rapidly growing organization. Its good work is noticed at length in several of the leading newspapers of Philadelphia.

We have received the first lesson of the "Preliminary Course of Breath and Health Culture," by Rev. Dr. O. Zar-Adusht-Hanish. This lesson is of great value to all who desire to know themselves. Price, for set of twelve, \$5.00; single lesson, 50 cents. Address: Sun-Worshiper Pub. Co., 1613 Prairie Ave., Chicago, Ill.

Consumptives, and all with a tendency to weak lungs and small chest capacity, will find in "Health Culture" for January a very practical and valuable paper on "Hygienic Home Treatment," by Dr. Felix L. Oswald, and "How to Enlarge the Chest," by Dr. W. R. C. Latson, very fully illustrated. In the "Philosophy of Eating," Dr. S. W. Dodds considers food and stimulants. "Household Hygiene," as taken up by Dr. Ellen Goodell Smith, and the "Hygiene of Childhood," by Dr. Emma F. Walker. "Answers to Correspondents" deals in a practical way with the inquiries on subjects relating to personal health and hygiene, made by the readers of this magazine, which ought to have a wide circulation. Price, 10 cents a copy, or \$1 a year. Health-Culture Co., 483 Fifth Ave., New York.

"Studies in Spiritual Harmony," by Ione. Price, including postage, \$1.00. Address all orders to Grace M. Brown, Box 445, Denver, Colo. These studies are a series of lessons relating to the metaphysical thought of the day, and deal with such subjects as Vibration, Concentration, Breathing, etc. This is one of the most delightful books we have read. It is simply written, and is full of the inspiration of the writer's soul. It is handsomely bound and will be a most appropriate and invaluable gift.

The Convention of the Mental Science Association, at Sea Breeze, Fla., was a representative gathering of the leading Mental Scientists of the United States. Helen Wilman's Post was re-elected National President. Kansas City will be the next place of meeting some time during October, 1902. We are glad to see that the second class mail privilege has been restored to "Freedom" by the postal authorities.

"The Secret of the I Am." A revelation of the Real Self. Unveiling, disclosing and explaining the something within. Not for sale, but a copy will be mailed free (on receipt of postage stamp) to anyone who may feel moved to ask for it. William Walker Atkinson, 304 Auditorium Bldg., Chicago.

The Mystic Key-Word to mental power with letter explaining its use, membership card, and six of the most interesting lessons in Mind Culture you ever read, for 30 cents. With a year's subscription to Vitality, 50 cents. Mind Culture Association, 6126 Ingleside Ave., Chicago, Ills.

"Rocky Mountain Socialist;" weekly; \$1.00 a year. J. W. Martin and J. B. Osborne, editors and managers, Denver, Colo. The representative of the Socialist party in Colorado.

"The Good News;" monthly; Fred Deem editor, published at Columbus, Kansas. Price 50 cents a year. Its mission is to emancipate from sectarian creeds.

"The Sun-Worshiper;" monthly magazine. Rev. Dr. Otoman Zar-Adusht-Hanish, editor; Adolph Dittmann, manager. Published by the Sun-Worshiper Pub. Co., 1613 Prairie Ave., Chicago, Ill. Price, \$1.00 a year; foreign, \$1.25. The name of this magazine does not indicate its true character, for Dr. Hanish is entirely emancipated from the Old Order, and especially of "worship" or "praise" of sun or God. The "Sun-Worshiper" is another beautiful blossom of the New Age, and it deserves to be sustained by all who delight in the New, the True and the Good. This number contains an excellent likeness of Dr. Hanish.

"Psychology of Sensation," is the title of a series of articles, by George W. Wright, now running in *Eltka*. It is of especial value to all who are interested in Psychometry, Telepathy, Clairvoyance, Mediumship, and Personal Magnetism. "*Eltka*" is a monthly magazine. It owes no allegiance to any school, sect, cult or person, and is devoted to a fearless exposition of the Truth. Price 50 cents a year; single copies, five cents. Address, the Wright Co., publishers, Corry, Pa.

"Wildwood Philosophy,"—seven essays,—by N. M. Zimmerman. Price, 50 cents; 112 pages. Order of the author, Vancouver, Wash. After studying the wisdom and lessons of love that this book contains, we feel as if we had been in the very Garden of Truth and inhaled the fragrance of its immortal blossoms. It will certainly broaden the views of all who read it.

The "Club Journal" of Portland, Ogn., contains a very interesting article by Mrs. Charlotte Moffatt Cartwright, on "Reminiscences of Pioneer Life." Mrs. Cartwright's portrayals of the experiences of the early Oregon pioneers will be eagerly sought for by the reading public for her style of writing is very entertaining and she tells only that which really took place.

"Nature-Cure;" monthly; \$1.00 a year; 10 cents a copy. Published and edited by Dr. August F. Reinhold, 823 Lexington Avenue, New York, N. Y. Each number is worth the price of a year's subscription to those who desire to retain good health and do not know how to do so.

"The Dawning Light of the New Era;" weekly; G. W. Sims, M. D., editor; Chas. W. Newman, publisher. Price, \$1.00 a year. Address: Suite 17, University Block, San Antonio, Texas. This excellent paper is devoted to Occult Science, Spiritualism and Religion.

Do not fail to send for "Wee Wisdom Library," Vol. 3,—"*The Garden, the Gate and the Key*," by Mary Brewerton De Witt,—if you desire a beautiful, New-Thought story for your children. Price, 25 cents. Address: Unity Tract Society, Kansas City, Mo.

THE JOY THAT LEAVES ONE HEART UNBLESSED WOULD BE FOR MINE TOO SMALL.



THE MORNING.

ISABEL DARLING.

I TURN to my lover, the Sun:
I stretch forth my arms and rejoice
That darkness and I no more are as one,
And longing is given a voice.

I kneel for the gift of his light;
I gather his strength to my own,
And back to his cave shrinks the gibbering night,
Bewildered, rejected, alone.

I stand in the glow of his smile,
Forgetting duration and place,
Forgetting the night and its treacherous guile;
My lover, the sun, fills all space.

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The only Devil and Hell there is in the spirit world is the pernicious mental influence of those who believe in them here; for men are that which they mentally build up.

Make life a fixed pattern (as the majority do) and, like all other things, the pattern will wear out, but life still lives. Perfect the life continually and death will be impossible.

The priests of false religion live upon beggary; the priests of true religion are spiritual kings and queens, and do not depend upon the mammon-worshiping crowd for their sustenance.

He who fails to see the Deific Life in the plant and the animal, as well as in man, does not "know God," for if he fails to see the Divine within His own handiwork, he cannot comprehend Him.

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